THE DEVELOPMENT OF THE YOUNG PEOPLE'S MOVEMENT

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By

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CHAPTER I

THE PERIOD OF PREPARATION, TO 1844: THE FORCES IN OPERATION

The period covering the last half of the eighteenth and the first quarter of the nineteenth century was emphatically one of transition. It witnessed the breaking up of old habits of living, working, and thinking by new ideas and new ways of life and labor.

In this change three factors are of especial importance: the first, political—the development of democracy; the second, industrial—the invention of steam-driven machinery; and the third, moral and religious—the great revival of the eighteenth century.

The first is marked by three great revolutions: the English of 1688, finding its apologist and philosopher in John Locke; the French of 1789, being but the application of Rousseau's *Social Contract;* and this in turn being largely a popularization of Locke; and the American of 1776, which in the opening sentences of its Declaration speaks for them all.

In addition to this political aspect, the democratic spirit led a revolt against absolutism everywhere, religion and intellect not excluded. The final and authoritative doctrines of the church were fiercely assailed by Voltaire and his friends, not least because they were final and authoritative, and those who held them were denounced as ignorant, superstitious, or hypocritical. Freedom of thought was not only demanded but asserted. In England and Germany similar assaults were made, but not so effectively. The doctrinal foundation of the church having been swept away, an age that identified religion with the church was left without religion. This was less keenly felt because of the prevailing immorality of many of the priesthood in France, and because of the character of the drinking, fighting, swearing clergymen of the Church of England. The loss of a religion which had no power over its exponents could scarcely be regarded as serious. The church, however, was felt to be a necessity to government, and outward respect was paid to its worship on ceremonial occasions.

Voltaire and his immediate circle went only part of the way in this democratic movement. They had little knowledge of, or interest in, the masses of the population. It remained for Rousseau to become the spokesman of the dumb and distressed multitude. The French Revolution resulted. The ideas of Voltaire, Rousseau, and company spread to Germany and America, wheat and chaff together, and for the time democracy and atheism were inseparable.

The invention of steam-driven machinery led directly to the rise of the factory system with its beneficent and maleficent effects. The old system of home manufacture, in which personal skill was so large a factor, in which the master and his family were on friendliest terms with journeyman and apprentice, in which the children of the household early made their contribution of labor under the parental eye, and so learned the family trade, was swept away. In its place came largely increased production and the crowding of people about the factories. A second result of the invention of steam-driven machinery was the development of transportation by land and sea. This interlocked with the factory system, bringing food and raw materials to the factories and distributing the finished product. These two elements in large measure explain the growth of the city. The rapid development of the city is shown by the fact that the number of people in cities in the United States, compared with the total population, was 3.4 per cent in 1790; 4.93 per cent in 1810; 6.72 per cent in 1830; 12.5 per cent in 1850; and 33.1 per cent in 1900. In this same period in the United States the number of cities of 8,000 population and upward had grown from 6 in 1790 to 11 in 1810, 26 in 1830, 85 in 1850, and 545 in 1900.

The new conditions of labor entailed many serious consequences. The factories and houses were ill-constructed and insanitary sheds; the work was exhausting and the hours long; woman and child labor was exploited almost beyond belief; large numbers of young men and women were left virtually without moral oversight. This enables us to understand the violent reaction of the idle hours, with their drinking, fighting, gambling, licentiousness, and related evils.

In the American colonies, there was a steady decline of both morals and religion after the first generation. Lechford in *Plain Dealing*, in 1641, says that not more than one-quarter of the population were members of the church. Thomas Prince declares: "A little after 1660, there began to appear a Decay: And this increased in 1670, when it grew very visible and threatening and was generally complained of and bewailed bitterly by the Pious among them: And yet more to 1680 when but few of the first generation remained." In 1678 Increase Mather stated that "many are profane, drunkards, lascivious, scoffers at the power of Godliness."[1]

The chief sins were impurity and intemperance. In the church at Andover the principal causes of discipline for a century and a quarter were "fornication and drunkenness."[2] One church of two hundred members included sixty-six who had confessed to improper sexual relations.[3] While this was probably a larger number than was usual, one finds a similar state of affairs wherever records exist. The custom of bundling, sanctioned by the community, was largely responsible for this condition.[4]

Virtually everyone drank intoxicating liquors upon occasion. Theodore Parker declares:

> It is recorded in the probate office that in 1678 at the funeral of Mrs. Mary Norton, widow of one of the ministers of the First Church in Boston, fifty-one gallons and a half of the best Malaga wine were consumed by the mourners. In 1685, at the funeral of the Rev. Thomas Cobbett, minister of Ipswich, there were consumed one barrel of wine and two barrels of cider. . . . . Towns provided intoxicating drinks at the funerals of their paupers.[5]

In 1775, an old minister in a Fast Day sermon said: "Vast numbers, young and old, male and female, are given to intemperance, so that it is a common thing to see drunken women as well as drunken men."[6] In the archives of the First Baptist Church of Boston is a bill for liquors drunk at the ordination of Rev. Joseph McKean, at Beverley, Massachusetts, in 1785. It includes 30

[1] Dakin, unpublished thesis for the degree of D.B., University of Chicago.

[2] Dorchester, *Christianity in the United States*, p. 218.

[3] Holtz, unpublished paper on "Religious Education in New England."

[4] Howard, *Matrimonial Institutions*.

[5] Parker, *Specches and Addresses*, pp. 341 ff.

[6] Dorchester, *op. cit.*, pp. 212 f.

bowls of punch before meeting, 10 bottles of wine, 44 bowls of punch at dinner, 18 bottles of wine, 8 bottles of brandy, cherry rum, and concludes, "6 people drank tea."[1]

Lyman Beecher describes an ordination he attended in 1810: "At this ordination the preparation for our creature comforts—besides food, was a broad sideboard covered with decanters and bottles and sugar and pitchers of water. There we found all the kinds of liquor then in vogue. The drinking was apparently universal. This preparation was made by the society as a matter of course."[2] Indeed, liquor was used on all occasions, at births, marriages, and deaths, at the raising of a barn, house, or church, at the harvesting of hay, at communion, at ordinations and other religious gatherings, and in most homes regularly.

Gambling in all forms was common. Most astonishing to us, perhaps, is the warm approval of the lottery by people at large. After the fire of 1761, Faneuil Hall was rebuilt by a lottery. Funds for Harvard, Yale, and other college buildings were so raised. The United States Congress passed at least seventy acts authorizing lotteries before 1820. "In the U.S., ... colleges have been founded, churches built or repaired, roads made, bridges built, ferries improved and hospitals erected by the aid of lotteries."

A writer speaking of the period from 1815 to 1851 says of the West:

> In the west, while government and order were being established, gambling, drunkenness, licentiousness, robbery and sometimes murder, threatened to overturn the new States before they could be formed. The steamboats which plied the Great Lakes, the Mississippi river and the Ohio, were the haunts of gamblers and thieves, who were as ruthless as the highwaymen in the days of Robin Hood. Slavery in the South, Indian warfare and the hardly less demoralizing Indian trading in the North, and with it all the isolation of pioneer life, stifled the religious aspiration of the people.[3]

This decay of religion was a source of great distress to the remnant of religious folk. In 1724 Cotton Mather put forth a pamphlet entitled *Proposals for the Revival of Dying Religion.* The next year he presented to the Massachusetts legislature, in the

[1] Wood, *History of First Baptist Church of Boston.*

[2] Quoted in Blair, *The Temperance Movement,* p. 475.

[3] Doggett, *History of the Young Men's Christian Association,* I, 97.

name of the general commission of ministers, a petition for a synod to be called to remedy the great and visible decline of piety. The Revolutionary War was brutalizing in itself, and in addition the American gratitude toward and admiration for the French led them to adopt the French infidelity so rife at the time. One writer in 1836 says: "I knew a party formed more than fifty years ago for the avowed purpose of destroying Christianity and religious government. All these men died violent deaths." Lyman Beecher declares:

> That was the day of the infidelity of the Tom Paine school. Boys that dressed flax in the barn read Tom Paine and believed him. . . . . Most of the class before me [at Yale] were infidels, and called each other Voltaire, Rousseau, D'Alembert, etc. They thought the faculty were afraid of free discussion.[1]

In a striking article, Dr. C. F. Dole sums up the whole situation at the close of the century. There were only four professing Christians among the students at Yale, church attendance was small universally, many churches had no settled ministers, the preaching was lifeless and mechanical, drunkenness was common even among ministers and deacons, and the general level of morals was low.[2]

Nor was it otherwise in the South. Bishop Meade says:

> As late as 1810, infidelity was rife in the State, and the College of William and Mary was regarded as the hotbed of French politics and religion. I can truly say that then and for some years after, in every educated young man in Virginia whom I met I expected to find a skeptic, if not an avowed unbeliever. . . . . The clergy for the most part were a laughing stock, or objects of disgust.[3]

In England the conditions were even worse. Hours of labor were excessively long. George Hitchcock, speaking in 1853, described the drapery trade of 1836:

> Young men in the larger houses were herded together, ten to fifteen in a room at night. They were literally driven from the shops to their beds and from their beds to the shop by a person called a shop-walker. There was no sitting-room, no social comfort, no library; they remained until they were taken ill, then they were discharged at a moment's notice; away they went, many of them to the workhouse and numbers of them used to die prematurely.[4]

[1] Lyman Beecher, *Autobiography*, I, 43.

[2] *New England Magazine*, N.S., XII, 535 ff.

[3] Meade, *Old Families and Churches in Virginia*, I, 29, 52.

[4] Doggett, *op. cit.*, I, 79.

Drinking, gambling, vulgarity, and vice were common among these men.

The industrial revolution was well under way by the end of the century. The factories had drawn together by hundreds the families dispossessed by the sheep-farmers. Their houses were mere sheds, built without reference to health, comfort, or decency. Both sexes were frequently herded together promiscuously, so that "factory girl" was a term of abuse. The labor of women was exploited, as regards hours, intensity, and insanitary conditions of work, almost beyond belief. The labor of the children of workingmen was in demand, and children from poorhouses were farmed out by the manufacturers and then worked to death. The first English Factory Act, 1802, limited in its application to children, provided that the latter should not work more than twelve hours a day, and that these hours must be between six o'clock in the morning and nine o'clock in the evening. In this Act no limit was fixed as to the age below which children must not work; such legislation would not have passed. The second Factory Act, in 1819, set an age limit of nine years, with a twelve-hour day exclusive of time for meals, for children under sixteen. Under such conditions the great mass of the people were ignorant, degraded, unreligious.

What was true of the masses was true also of the classes. The long-continued wars were most disastrous to English morals and religion. Infidelity was rife. Gambling was found everywhere. Up to 1830 drunkenness was widespread and increasing. A Doctor of Divinity at Oxford was discovered going home intoxicated one night, walking round and round the rotunda of the Radcliffe Library and wondering why he did not reach his destination.[1]

In 1803 Bishop Burgess wrote of the Welsh see of St. David: "'The church and ecclesiastical buildings are in a ruinous condition. Many of the clergy are incompetently educated and disgrace their profession by inebriety and other degrading vices.' . . . . Clergymen often occupied several livings and neglected them all."[2] The interest of the church in the people being at so low an

[1] Watson, *Fifty Years of the Sunday School*, chap. ii.

[2] Doggett, *op. cit.*, I, 17.

ebb, it is not surprising that the interest of the people in the church was in a corresponding state.

In Germany somewhat the same condition existed. The old system, under which the apprentice lived in the family of the employer, went to church with him on Sunday, and was under his constant supervision, broke down between 1800 and 1820. The young workingmen drifted hither and yon. The cheap lodging house, unspeakable in its accommodations and in its moral character, sprang into being. Beer-gardens multiplied. The democracy and atheism of the French philosophers were seized upon with avidity. The church, moreover, was regarded as the bulwark of things as they were. Two prevailing sentiments characterized the young German workingman: unbelief in God, and indifference or hostility to the church. As late as 1848, Pastor Dürselen could say: "We hear how hundreds of societies of young men have been formed from which comes forth the challenge, 'We hate Christianity. God must be discarded. We will never rest until every comrade has personally renounced God.'"

In addition, however, to the political and industrial forces, with their immediate effects as described, a constructive force of increasing power was also at work, namely, the great revivals of the eighteenth and early nineteenth centuries. The great awakening in America began under Jonathan Edwards' ministry at Northampton, Massachusetts, in 1734, and spread rapidly over the whole country. It was greatly reinforced by the preaching of Whitefield, and despite the opposition to revivals on the part of the faculties of Yale and Harvard, and of many of the leading Congregational clergymen of Massachusetts, it affected profoundly the religious life of the colonies, producing the conviction that the immediate conversion of sinners actually does take place, and that every person ought to have an inner assurance of salvation.

The Revolution with its paralyzing effect upon religious life set back this movement for a time, but toward the close of the century the tide began to rise again. In 1795 Dr. Dwight came to Yale, and for six months preached on the Bible as the Word of God. These sermons constituted a powerful offset to the infidelity of the time.

It was the day of the concert of prayer for the advance of religion. In 1746, at the request of a group of Scottish ministers that the Christians of America unite with them in prayer for the spread of the gospel, Jonathan Edwards wrote a pamphlet entitled *A Humble Attempt to Promote Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth.* This work was widely read in England, and as a result, in 1784, the "monthly concert of prayer" was instituted by the Baptist ministers of Northamptonshire. It speedily crossed the Atlantic, and covenants were entered into to spend certain periods each week in prayer and a certain day each month in fasting and prayer. In 1798, the New York Missionary Society adopted the concert of prayer, and the members met on the second Wednesday of each month in the respective churches in turn. Out of this concert of prayer, which became nearly universal, grew the weekly prayer-meeting of the churches, and also the missionary, Sunday school, and other phases of church concert so common until recently. It should be added that the Methodists had had their class-meeting since 1743,[1] but took up the concert of prayer in addition. This increasing religious enthusiasm soon superseded conditions represented by such statements as these: "Meetings for prayer among the brethren of the Church [Braintree, Massachusetts] had been unknown during the life of its members." "Rev. John Fiske, of New Braintree, Mass., ... stated that he had been eleven years pastor of the Church before he heard the first word of prayer from any of his members."

In 1799, two brothers named McGee, one a Methodist, the other a Presbyterian, started on a preaching tour through Tennessee and Kentucky. A remarkable revival with extraordinary features resulted. People came long distances to attend these meetings in the open air, and thus the camp-meeting was born.[2] Itinerant Methodist preachers followed up this revival by organizing classes for weekly meetings under the leaders, and visiting them every few weeks. As a result, the Methodists, who had numbered 14,000 in 1773, numbered 40,000 in 1800, and 196,000 in 1812.

[1] *Epworth Herald*, September 7, 1890, p. 1.

[2] *Methodist Magazine*, 1821, pp. 189 ff.

The work of Finney must also be mentioned. He was licensed to preach in 1822, and preached until 1860. Great revivals everywhere resulted from his work. His books carried his message to thousands who never saw him. In particular, his *Lectures on Revivals* (1835) and *Lectures to Professing Christians* (1836), profoundly influenced George Williams in England, and determined the character of the Y.M.C.A. from the start.

The colleges were not insulated from the great revival movement. Revivals occurred at Yale in 1802, 1808, 1812, 1823, 1827, 1831, 1835. Dartmouth, Amherst, Williams, and others were similarly affected.

In England the Wesleyan revival took place in the eighteenth century. At Oxford in 1829, four young men, including Charles and John Wesley, joined in a society for the promotion of earnest religious life. The evangelist George Whitefield, with others, joined the group a little later. They met on three or four evenings a week for the study of the Greek Testament and certain ancient classics. Through prayer and religious conversation they sought to reach the ideal of Christian experience. They received the communion weekly and fasted twice each week. They practiced rigid economy and devoted generous portions of their time, ability, and money to the care of the poor, the sick, and the imprisoned. Because of their methodical way of living they were called "Methodists." From this little group arose the Wesleyan revival which shook England to its foundations. One of the most significant features of the movement was the extended use of laymen in religious work, arising from necessity, and proving a mighty force in the development and consolidation of Methodism. The lay preacher, the class-leader, the Sunday-school teacher, were the forerunners of the modern "personal workers." From the Wesleyan revival as the chief cause came the zealously evangelistic Methodist churches of various names; a new spirit of evangelism in the free churches; a new moral earnestness and religious power in the Church of England; a floodtide of philanthropic zeal; and, finally, the foreign missionary enterprise.

Germany, also, while experiencing no widespread emotional outburst of religious fervor, saw from the middle of the seventeenth

century, a turning away from theological disputation, on the part of many evangelicals, to works of mercy and help and to the practice of personal piety. The Pietists, Francke and Spener, founded their orphan institution at Halle in 1695. We note also the beginning of young men's clubs for purely religious purposes, and the rise of the deaconess movement, to both of which we shall return.

In the next chapter we shall see how these three forces began to work out in more or less organized ways. The industrial factor supplied the constituency, inasmuch as it was chiefly responsible for the development of the city. There also resulted conditions which made organization imperative. The democratic element with its watchword, "Liberty, Equality, Fraternity," furnished part of the stimulus which led to the "discovery" of young men, later to the "discovery" of young women, and still later to their harmonious co-operation on equal terms. The religious and moral force, working through its emphasis on the infinite worth of every individual, powerfully reinforced all movements for human betterment, and created enterprises of its own.

CHAPTER II

THE PERIOD OF PREPARATION: EARLY ORGANIZATIONS

1. The conditions of life and labor brought into existence or intensified by the industrial revolution virtually compelled the organization of workingmen for their own protection. This took form first in the "friendly societies," which were essentially sick- and burial-insurance clubs with social features. The trade union is to be distinguished from these by its explicit attempt to improve conditions of living and working. In America it was preceded not only by the friendly society with members from several occupations or social classes, but also by the association of groups of men from a single occupation for political, social, or other purposes, as for instance the Caulker's Club of Boston, formed slightly earlier than 1800, and by unorganized strikes, as when Boston seamen struck in 1802. Soon, however, we find two sorts of labor unions developing. One is the strict trade union, with membership limited to the workers in one trade. The first of these appears to have been the New York Society of Journeymen Shipwrights, incorporated in 1803, but organized somewhat earlier. By 1840, such organizations existed in the principal industrial centers "among masons, marble-cutters, shoe-makers, sadlers, hatters, tailors, printers bricklayers, roofers, painters, carpenters, and shipworkers." The second type of labor union, arising in less densely populated districts, embraced members of several trades, or even had an open membership. The New England Association of Farmers, Mechanics and Workingmen, organized in Boston in 1832, is an instance. But none of these early unions limited themselves strictly to improving the conditions of labor. The New England Workingmen's Association, formed in 1845, took up the abolition of slavery, woman's rights, land nationalization, and the withholding of supplies from the American army in Mexico.

In England, the development of the *laissez faire* doctrine led to the passage of several acts against combinations either of capital or labor. These laws were enforced against labor only, and so

severely as to permit only the friendly societies to live. In 1824, however, all the Combination Acts were repealed. Immediately, trade unions sprang into existence with very large membership, and a series of strikes, for the most part as unsuccessful as they were costly, took place. Reactionary legislation was passed in the following year, but workingmen were left free to combine for better wages, hours, and conditions of labor. As a result, local unions were gradually formed nearly everywhere and many federations of unions organized.

While one finds in the history of the trade union an occasional statement of the "youth" of certain members, and their inferred "unreliability," mention of a young men's union as such is rare. The following statement, therefore, possesses unusual interest: "Such is the rage for union societies that the sea apprentices in Dunderland have actually had regular meetings every day last week, on the moor, and have resolved not to go on board their ships unless the owners will allow them tea and sugar."[1] We see from this that the organization of the elders was teaching the apprentices to organize. Furthermore, the union was a school of information, debate, organization, and fraternity, whose advantages the abler young people would not be slow to appreciate.

2. If, however, the spontaneous organization of a young men's union is rare, the increasing needs of the young people of the working classes led to the formation of mechanics' institutions and mutual improvement societies, which, while predominantly educational, possessed large social values as well. These were composed almost entirely of young men and offered classes in practical subjects, lectures, papers by the members, circulating libraries, and reading-rooms. They formed, indeed, a sort of club for ambitious young workingmen. While they never became as common in America as in England, they possessed essentially the same character, and constitute an important link between the trade union, which was essentially a forced organization, and the voluntary union of young people in philanthropic and church societies.

The earliest of these was probably the Society for the Reformation of Manners, started in 1690 with the encouragement of De Foe,

[1] *Sheffield Iris*, July 12, 1825; quoted by Webb, *History of Trade Unionism*, p. 99.

Dr. Kidder, and others. We find no other similar organization until 1787, when the factory system had massed crowds of people together, and ignorance and vice were becoming alarmingly common. In this year, a reform society was organized at Paisley. Between 1789 and 1796 four societies were started at Birmingham, of which the first artisans' library was one. In 1793, Dr. John Anderson gave a series of popular scientific lectures to tradesmen and mechanics in Glasgow, and out of this grew the whole institute movement, as regards its aspect of technical training. Sadler estimates that in 1850 there were 610 literary and mechanics' institutions in the United Kingdom, with a membership of 102,000, and the Earl of Carlisle in 1846 stated that 1 in 54 of the population of Yorkshire belonged to such an institution. The Society of Useful Knowledge, organized in 1825 for the purpose of providing cheap and good books for popular reading, had chiefly in view the needs of these societies.

Partly because the fees were too high, partly because the classes assumed more preparatory work than many students possessed, the high educational character of the mechanics' institutes declined. In 1830, David Naismith, a man close to the situation, declared: "In these days when so many of our so-called Mechanics' Institutes are merely cheap reading clubs for the middle classes, and lectures are delivered for the most part merely for a pleasant evening's amusement, it seems to me that we have greatly departed from the original design with which the Mechanics' Institutions were founded."[1] Naismith had organized in Glasgow in 1824 the first of a series of "Young Men's Societies for Religious Improvement." He came to America in 1830, and formed some thirty of these societies, with a general supervisory board. In 1839, he resolved to give them up and predicted their speedy termination. In some cases, these Societies became Young Men's Christian Associations. Montreal, Canada, was a notable instance, for here was organized the first Y.M.C.A. in America. The weakness of these earlier societies consisted in their defective organization, their lack of spontaneous development, their failure to emphasize

[1] Quoted by Magnus in Roberts (ed.), *Industrial Education in the Nineteenth Century*, p. 140.

the need of having young men working for young men, and, from the standpoint of church people, the absence of a predominantly religious character.

3. The adult or senior classes of the Sunday school sought to assist the same class of people, the difference being that in this case the approach was from the side of the church, and that religion and morality were the chief aims. The modern Sunday school originated in the desire to teach the children of the poor to read, and sometimes to write and do arithmetic, on the only day at their disposal. It was intended at first only for children from six or seven to fourteen years of age, and for many years it was the custom to dismiss children at the age of fourteen, with a Bible and good advice publicly bestowed. It began to be felt, however, that the failure to minister to young people was an instance of conspicuous waste. In some cases, ministers conducted Sunday Bible classes for persons over fourteen, but since Sunday was the minister's busy day and the only day of leisure for young people, such classes were relatively rare.

The senior-class or adult-school movement started in 1798 in Nottingham, where William Singleton, assisted by Samuel Fox, gathered a group of working women on Sunday mornings to instruct them in the "three R's." A school for men was begun soon after. Rev. Thomas Charles opened a Sunday school for adults at Bala, Wales, in 1811. In 1814, William Prust of Bristol wrote to his friend, Dr. Divie Bethune of New York, describing these schools. Dr. Bethune in the next year visited Philadelphia, where the idea took root. In 1816, there were eight adult schools, and in 1817 the Philadelphia Sunday and Adult School Union was organized, "to promote among other things, the establishment of these schools in the city and vicinity." As a result they spread rapidly. Two important books, Todd, *The Sabbath School Teacher* (1837), and Packard, *The Teacher Taught* (1839), strongly advocated adult schools. The former assumed that young people must be dismissed from the ordinary school to these senior schools, and recommended classes for males and for females under the care of the pastor. Interestingly enough, he based his demand for senior classes, psychologically, upon the slow maturing of the mind. The

latter speaks of adult schools for those who need to learn to read, and for domestics, apprentices, etc. "The plan of forming a Bible Class in every school district seems to have many . . . . advantages." Further, "our adult classes usually . . . . choose their own teacher."

From these senior and adult classes have developed the young people's and adult classes in our modern Sunday school, which especially in their organized form constitute one of the most significant aspects of the modern young people's movement.

4. Another line of development furnished by the Sunday school is found in the teachers' meeting. Coincident with the use of voluntary teaching, the teachers, who were usually young men and women, frequently recent converts, began to meet more or less informally. From such a gathering of teachers sprang in 1803 the London Sunday School Union, which aimed to extend to all teachers the benefits they had found in their meetings. Naturally, from the first, the Sunday School Union advocated teachers' meetings and they were commonly held at the home of some leader, less often at the home of a minister. Todd declares that teachers ought to meet weekly to be instructed in the next Sunday's lesson and to discuss Sunday-school affairs. Packard says that while such meetings are not essential they are valuable and very common. "The best schools in our country owe their pre-eminent success in a great degree to weekly meetings of the teachers for mutual instruction and prayers." He is concerned at the spirit of gaiety which these young folks manifest, and says that "prayer will tend to banish levity." Dr. Tyng in 1866 says that it has been for a long time his custom to meet his teachers weekly to go over the Sunday-school lesson.[1]

For our purpose, the significant thing is that here is an increasingly large number of young people of both sexes engaged in a common task, meeting at stated times for prayer and religious discussion, and getting not a little social enjoyment at the same time. It was precisely such a group as constitutes the nucleus of the young people's societies in our churches.

[1] Tyng, *Forty Years' Experience in the Sunday School*, p. 22.

5. The singing-schools of the eighteenth and early nineteenth centuries may be regarded as among the very first of the young people's societies in America. Here, weekly or oftener, the youth of both sexes met, and learned to sing the hymns of the church. A singing-school existed in Boston in 1717, and about this time a number of psalm-books were published which contained primitive vocal instruction. As the young people learned to sing, they naturally grouped themselves together in church, and shortly were assigned special seats. Thus the church choir came into existence in America. In Sewall's diary (March 16, 1761), we find this entry: "The singing extraordinary excellent, such as had hardly been heard before in Boston." Singing-schools multiplied rapidly. In a Salem newspaper of this period, "Samuel Wadsworth Begs leave to inform the Publick, but the Female Sex in particular, that he has opened a SINGING SCHOOL for their Use at his Dwelling-House . . . . to be kept on Tuesday and Friday evenings from 6 to 9 o'Clock."

Music books suitable for such classes began to multiply. In 1778, William Billings brought out a revised edition of his earlier book, *The New England Psalm Singer, or American Chorister* (1770), called *The Singing Master's Assistant*, which became very popular. The *Salem Gazette* of October, 1792, printed an advertisement of *The American Harmony*, by Oliver Holden, "Teacher of Music, in Charlestown." The *Massachusetts Magazine* for August, 1792, contains the following:

> To the Publick. A large committee having been selected by the several Musical Societies of Boston and its vicinity, beg leave to solicit the attention of the publick to the following Proposals for publishing a Volume of Original American Music composed by William Billings of Boston. The intended Publication will consist of a number of Anthems, Fuges, and Psalm Tunes, calculated for publick socical Worship, or private Musical Societies.

The *Salem Gazette* of September, 1808, informs the public that a chorus under the direction of Samuel Holyoke will give a concert "in which the celebrated Hallelujah Chorus by Mr. Handel will be performed." The choruses capable of doing such work were simply a development of the singing-school and the church choir. The Boston Handel and Haydn Society, for instance, is a direct outgrowth of the choir of the Park Street Church.

Further detail is unnecessary, but two points must be added. What was taking place in Boston was taking place in all the cities. The *Enterpeiad* of Boston, May 12, 1821, printed a list of oratorios and grand concerts to be given in May by societies in Portland, Maine; Augusta, Georgia; Philadelphia; Baltimore; Hanover, New Hampshire; Providence; and Boston. Furthermore, not only were the cities taking up the matter, but the country districts were establishing singing-schools, which were very early in full swing. They did not sing oratorios, but they probably got as much enjoyment from selections more adapted to their capacities and opportunities. The very fact that about sixty singing-books were in existence by the end of the eighteenth century gives one an idea of the size of the constituency. Down to the very last these books were predominantly religious in character.

The significance of the singing-class for our purpose is that all over the country these gatherings of young men and women were taking place under what were essentially religious auspices, affording young people opportunity to meet each other in a natural way and to join in a common enterprise. When the societies of wider scope arose they frequently superseded the singing-schools, music being an important element in the new organizations. The church choir, however, is with us still.

6. The temperance societies contribute not a little to the history of the young people's movement. In 1775, a Huguenot named Benezet had written *The Mighty Destroyer Displayed.* This greatly influenced a personal friend of his, Dr. Benjamin Rush, who in 1785 wrote the epoch-making *Inquiry into the Effects of Ardent Spirits on the Human Body & Mind.* This was reprinted in the *Gentleman's Magazine* in 1786 and was as profoundly influential in England as in America. Societies began to spring up. The *Federal Herald* of Lansingburgh, New York, for July 13, 1789, relates that more than two hundred farmers of Litchfield, Connecticut, had founded an association to discourage the use of spirituous liquors and had determined not to use distilled liquors of any sort in the next farming season.[1] Dr. Rush's *Inquiry* found its way into the hands of Dr. Billy J. Clark of Moreau, New York, who was

[1] Kimball, *The Blue Ribbon,* p. 12.

greatly agitated by it, and who with his pastor, Rev. Lebbaeus Armstrong, founded in 1808 the Temperate Society of Moreau & Northumberland, composed of forty-three members, who pledged themselves to drink no distilled liquors except upon physician's orders, and no wine except at public dinners. It was provided that "this article shall not infringe on any religious ordinance."[1] In 1811, Dr. Rush appeared before the General Assembly of the Presbyterian church to present the temperance question, and a committee was appointed which recommended to the ministers that they preach temperance sermons. The following year, when the committee had no remedy to suggest, Lyman Beecher moved that another committee prepare a report. This new body, of which he was chairman, recommended, in addition to preaching, abstinence from ardent liquors on the part of ecclesiastical gatherings, on the part of church members even on social occasions, and on the part of parents in the family; that employers abstain from furnishing spirituous liquors to employees; and that "voluntary associations to aid civil magistrates in the execution of the law" be formed. In 1813, the Massachusetts Society for the Suppression of Intemperance was organized, and in 1815 it reported thirty-three auxiliary societies. The year 1829 witnessed the organization of the New York State Temperance Society. By the close of 1829, there were in the latter state a thousand local temperance societies, with 100,000 members.

In the years 1826–30 the total-abstinence pledge was advocated throughout New York state by Rev. Joel Jewell in the face of great opposition, largely from the temperance people. Nevertheless, in 1833, at the first national temperance convention, held at the call of the American Temperance Society and attended by 400 delegates from twenty-one states, this "teetotal" pledge was adopted. At this time, there were a million and a half signers of the old pledge, over 4,000 local organizations, and 1,500 distilleries had ceased operations. In 1840 came the Washingtonian movement, an attempt by reformed drunkards to rescue drunkards, and a woman's temperance society, the Martha Washington Society, whose purpose was work for women.

[1] Armstrong, *The Temperance Reformation*, p. 19.

These movements waned, and the secret fraternal temperance organizations arose to gather in the reformed and to offer them encouragement and social life. The membership of these lodges has always been composed very largely of young people, and the spirit, for the most part, has been deeply religious. "Gospel temperance" has meant the divine power in the rescue of the drunkard.

The work of Father Matthew was far-reaching in its effects. He began his work in Cork, Ireland, in 1838, came to New York in 1849, and at least a dozen of the societies formed at this time were still in existence in 1872, when the Catholic Total Abstinence Union was formed.

The temperance societies thus offered to young men in particular the pleasure of organization and association, and the challenge of a great cause.

7. The young people's missionary societies which began to spring up about the beginning of the century constitute another of the converging lines of the developing young people's movement. The problems of the scattered white settlers in America and of the conversion of the Indian weighed ever more heavily upon the Christian conscience of the people on the Atlantic seaboard. The movements to meet these needs were at first largely interdenominational. The New York Missionary Society was formed in 1796; the Northern Missionary Society of the State of New York in 1797; the Missionary Society of Philadelphia in 1798; the Massachusetts Missionary Society in 1799; the Boston Female Society for Missionary Purposes in 1800.[1] In 1801 the Presbyterians and Congregationalists made an agreement with reference to the evangelization of western New York and Ohio by which the whole territory was covered.[2]

These interdenominational societies worked well for a time, but as the denominations grew, the denominational societies arose, at first as auxiliary to the interdenominational society, later as independent of it. One of the earliest of these was the Massachusetts Baptist Missionary Society, formed in 1802.

[1] Vail, *The Morning Hour of American Baptist Missions*, pp. 88 ff.

[2] Doggett, *op. cit.*, 91 ff.

At this point too the women's societies arose. In the annual sermon before the Massachusetts Baptist Missionary Society, in 1804, Dr. Baldwin speaks of "two female societies in this place" (Boston), one of which was called the Cent Society (its members gave one cent a week to missions). In 1817 this Society gave ten dollars to each of three Baptist Sunday schools in Boston. Similar societies arose throughout New England, New York, New Jersey, and in Philadelphia, so that in 1814, when the General Convention of the Baptist Denomination in the United States for Foreign Missions was constituted, they were about fifty in number.[1] With the rise of the foreign missionary enterprise, through Carey's work and letters, and the change of view that made Baptists of Judson and Rice, some of these societies added the foreign work to their activities, and other societies were organized for the new work alone. The first of the distinctively foreign mission societies was formed at Salem, Massachusetts, in 1812,[2] followed in April, 1813, by the New York Baptist Female Society for Promoting Foreign Missions. Luther Rice declared that there were 17 exclusively foreign missionary societies in May, 1814, but how many of them were women's societies we do not know.

In the wake of the general and the women's societies came the young people's missionary organizations. A Young Men's Society had been organized for devotional purposes in the Second Baptist Church of Boston in 1800. Early in 1802, desiring to be "more extensively useful to their fellow-beings," they sought advice from their pastor, Dr. Baldwin, who turned their attention to missionary work. Missionary meetings were held, and a United Society of Young Men, drawing its members from the three Baptist churches of Boston, was organized. In 1810, we discover, they wished to support a designated missionary for one quarter, and in the same year they were credited with the sum of thirty dollars given toward the support of Rev. Amos Allen in Maine.[3]

On July 23, 1806, the Baptist Youth's Missionary Assistant Society of New York City was formed, after the model of the Bap-

[1] Vail, *op. cit.*, pp. 126 ff.

[2] Vedder, *Christian Epoch Makers*, pp. 333.

[3] Vail, *op. cit.*, pp. 142 f., 108.

tist Missionary Assistant Society of London, organized in 1804 to collect small subscriptions. This society was composed—

> chiefly of young persons of both sexes. Their officers are young men, whose ages according to their constitution must not exceed a certain limitation. They must be of the Baptist persuasion and in good standing in some church of that denomination. . . . . They hold a monthly meeting for business, which is opened and closed by prayer and singing appropriate hymns. They also have a monthly missionary prayer meeting.

A Young Men's Cent Society of Newburyport, Massachusetts, is credited with a contribution of four dollars in 1811. In this year the *Missionary Magazine* announced that such societies had been established in "different places" and were affording "very considerable assistance to missionary institutions."[1]

This movement in the Baptist denomination was paralleled by similar movements for the support of the interdenominational societies. On January 23, 1809, "Young Men of several denominations" in New York City formed themselves into a society to promote the objects of the New York Missionary Society. Seven years later they ceased to be an auxiliary society and became the Young Men's Missionary Society of New York.[2]

In 1827, the New York Young Men's Auxiliary Society was formed, as an assistant organization to the American Tract Society, organized in 1824. This society was merged in 1829 into the New York City Tract Society.

The most important of all these young people's societies was that organized in Williams College in 1806, in the shelter of a haystack during a thunderstorm. Five young men, of whom Samuel J. Mills was the leading spirit, pledged themselves in prayer to the work of foreign missions. A mission study class was formed which sought to discover conditions and needs in foreign lands, particularly in India. In 1808, a constitution was drawn up in cipher, "public opinion being opposed to us," and a pledge signed by several that, if possible, they would go to the foreign field. At Andover, in 1809, Judson, Nott, and Newell joined the group. A memorial signed by these young men was presented in May, 1810, to the General Association of Congregational Churches, requesting appointments as foreign missionaries. On September 5 of that year the

[1] Vail, *op. cit.*, p. 427.

[2] Dorchester, *op. cit.*, pp. 403 ff.

American Board of Commissioners for Foreign Missions was organized. Organizations similar to the Andover Society of Brethren were formed in other institutions, "some of which still survive under the title of Societies of Inquiry. . . . . The original Andover society still exists under another name and constitution."[1]

8. Another class of young people's societies is yet to be considered, namely, those organized with a distinctively devotional purpose. There had been organized in London in 1678, by Dr. Anthony Horneck, of Westminster, a Church of England Young Men's Society composed of those "awakened to a serious concern for the soul's interest." The rule of life urged the members to love one another, to speak evil of no man, to wrong no man, to pray, if possible, seven times a day, to keep close to the Church of England, to be peaceable and helpful, to examine themselves at night, to give to all their due, to obey their spiritual superiors. Religious meetings were held at which the church prayers were read, a psalm was sung, religious conversation entered into at the option of those present, but no controversy was allowed. Forty-two of these societies were known in London and vicinity, with others elsewhere.[2]

In his *Autobiography*, Cotton Mather speaks of belonging to a society in 1677 which met on Sunday evenings. "There we constantly prayed, and sang a psalm, taking our turns in such devotions. We then had a devout question, proposed a week before, whereto anyone present gave what answer he pleased." It was natural, in view of the decline of religion, that he should advocate and organize such societies, and in books written in 1694 and 1710 he strongly urges their formation. In 1706, a group of Harvard students "formed a society, which laying to heart the too general decay of serious piety in the profession of it, resolved upon some essays to speak often unto one another or to carry on some suitable exercise of religion together, wherein they might prove blessings not only unto one another, but unto many more whom they might be concerned for." An interesting document has come down to us, dated 1724, and entitled *Proposals for the Revival of Dying*

[1] Dutton, in the *Baptist Union*, June 21, 1902.

[2] Leete, *Christian Brotherhood* (Jennings and Graham, 1912), pp. 213 ff.

Religion by Well-Ordered Societies for That Purpose. The preamble runs as follows:

> We, whose names are underwritten, having by the grace of God been awakened in our youth to a serious concern about the things of our everlasting peace, and to an earnest desire suitably and religiously "to remember our Creator in the days of our youth," and to give our hearts into the service of God through our Lord Jesus Christ, do covenant and agree together.

Members were received by vote, and were "obliterated" if they absented themselves, without sufficient reason, from the weekly meetings. Dr. Mather says:

> It is very certain that where such Private Meetings, under a good conduct, have been kept alive, the Christians which have composed them have like so many Coals of the Altar kept one another alive, and kept up a lively Christianity in the neighborhood. Such societies have been tried and proved to be strong Engines to uphold the Power of Godliness.

Rev. Otis Cary, while home on furlough from Japan, discovered at Brockton, Massachusetts, an old notebook with a similar constitution, dated 1741, written into it. The writer, who was for seventy years a member of the church (North Parish of Bridgewater), and sixty years a deacon, was at the time of writing a youth of seventeen. Here is one article:

> 1 it shall be our endeaveare to spend the tow ourse frome seven to nine of every lords day evening in prayer to gathare by turnes the one to begine and the outhere to conclud the meting and betwene the tow prayers haveing a sarmon repeated whereto the singing of a psalm shall be annexed and ef aftear the stated exersise of the eveneing are ovear if there be any residue of time we will ask one a nothare questions out of the catecism or some questions in divinyty or have some reliagus conversation as we shall best sarve for the edefication of the sosiety.[1]

These societies of Mather's seem not to have perpetuated themselves.

In the decades following the great awakening, and especially after the turn of the century, it was not unusual for young people or children in revival time to meet by themselves for prayer-meetings. In the *Massachusetts Baptist Missionary Magazine* for 1804 there is a letter dated April 30, written by Rev. Thomas Rand of West Springfield. In it he remarks: "Young people met in

[1] *Golden Rule*, January 31, 1895; Clark, *Training the Church of the Future*, pp. 90 ff.; Clark, *Christian Endeavor in All Lands*, 1906, p. 21.

societies by themselves for Christian conversation, each sex by themselves. The work is remarkable among youth and children." In the same volume, with reference to a revival at Wardsboro, Vermont, it is related: "Soon the children and young people were holding most impressive conferences by themselves, which were carried on with great regularity to the surprise and delight of their Pastor and older brethren." These were temporary groups, but in 1800, in the Second Baptist Church of Boston, a young men's society was organized, which met on Sunday evenings in the meeting-house, "public worship at that hour not then having been established." It was this group who organized the United Society of Young Men for missionary propaganda, but they did not lose their identity. The records of the church for July 13, 1804, read: "Voted that our young brethren be allowed to occupy the vestry on Friday evenings when not occupied with preaching."

Table I will indicate what these various agencies accomplished in America with reference to church growth in the half-century from 1800 to 1850.

TABLE I

	Ministers		Congregations		Communicants	
	1800	1850	1800	1850	1800	1850
Congregationalist...	.....	1,687	.....	1,971	.....	197,196
Presbyterian.....	300	4,578	500	5,672	40,000	490,259
Baptist.....	.....	8,018	1,150	13,455	65,000	948,867
Methodist.....	.....	6,000	.....	30,000	40,000	1,250,000
Episcopalian.....	260	1,504	320	1,550	16,000	73,000

This was emphatically a period of preparation and of beginnings. We have seen some of our great modern movements getting under way. Probably the temperance cause has never evoked such enthusiasm as during the thirties. The missionary enterprise, with its appeal to the romantic, the heroic, and the religious motives, stirred the imagination and gripped the conscience. Philanthropy found abundant outlet in education, factory legislation, work for prisoners, slaves, and the submerged population generally. Underlying all these were powerful religious forces, the great awakening in America, paralleled in England by the Wesleyan revival and in

Germany by the rally against rationalism. The rise of the prayer-meeting, the beginning of the recognition of women, and the expansion of lay activity in purely religious fields are elements in the democratic movement within the church.

The revival method of church growth and of individual development is dominant, almost alone, in the evangelical churches. Legitimate church work is essentially the winning of souls. There is practically no conception that young people form a special group physically and psychologically, with interests, capacities, and needs peculiarly their own. The ignorant, the vicious, the immature, the unconverted, and the heathen, are all classed together as those whom the educated and the converted should help. Sex co-operation among young people is virtually non-existent, except in choirs, where alto and soprano voices are required, and in teachers' meetings, where the common task brings together all who happen to be engaged in it. Organization on a sex basis is becoming common, young men especially having many societies of their own.

NOTE.—In addition to the religious or semi-religious organizations of young people, a most interesting group of societies arose in the American colleges, known as the Greek-letter fraternities. They grew from the ruins of literary and debating societies, some secret, some non-secret, rejoicing in such names as Hermesian, Philolethian, Erosophian, Adelphi, and so on. These flourished in the period from the Revolution to 1825, or thereabout. The oldest of the Greek-letter societies is the Phi Beta Kappa, formed at William and Mary College in 1776, for purposes related to "literature, morality, and fraternity," its three stars. Seven branches had been organized down to 1844. Chi Delta Theta, organized at Yale in 1821 as a Senior society, soon ceased to exist, and Chi Theta, formed at Princeton in 1824, was suppressed. The first society to put into practice the usages characteristic of the modern fraternity was Kappa Alpha, founded at Union College in 1825. This was followed in 1827 by Delta Phi and Sigma Phi, also founded at Union College. Sigma Phi established a branch at Hamilton College in 1831, being thus the first fraternity to adopt this method of growth. Through imitation or antagonism, Alpha Delta Phi was organized at Hamilton College the following year. In opposition to the secret character of these, Delta Upsilon was founded at Williams College in 1834, not merely as non-secret but as anti-secret. Beta Theta Pi was organized at Miami University in 1839 and Chi Psi at Union College in 1841. Up to this time ten fraternities had been formed, including something over thirty chapters. Each of these had an elaborate constitution with its preamble, its definition of the object of the

society, and its statement of name and motto, of conditions and degrees of membership, of form of government, of duties of officers, of relations of the chapters, and of the oath of membership. The causes of their founding may be reduced to four: friendship, the promotion of a common object, imitation, or antagonism. They constitute a very significant part of that organization of young people whose development we are tracing.[1]

[1] Baird, *American College Fraternities* (1st ed., 1879; 6th ed., 1905).

CHAPTER III

THE PERIOD OF DISCOVERY (1844–1860)

We call the years from 1844 to 1860 the period of discovery because in these years there came to clear consciousness the fact that young men constitute a class by themselves. The year 1844 marks the organization of the Y.M.C.A. The year 1860 witnessed two important events. The great laymen's revival, beginning in 1857 in New York, under the direction of Y.M.C.A. men, had by this time run its course. Secondly, the organization about this time of a young people's society in a Brooklyn church which changed the watchword of the Y.M.C.A., "Young men for young men," into "Young people for young people," marks the appropriation of the movement by the church. This organization, furthermore, constitutes historically the link binding together the Y.M.C.A. and the Christian Endeavor society.

The various forms of organization which, in the previous chapter, we saw getting under way continued their development during these years. The high-class musical clubs present not a little that is important for this period, but practically no new features. Choral and philharmonic societies continued to multiply and to perform difficult musical compositions with increasing skill. The singing-school became more widespread and popular, and—what is perhaps more significant—other organizations adopted the musical gild and adapted it to their own ends. The Sunday-school societies published many musical books. When John B. Gough visited London in 1853, "the united choirs of the temperance singing societies of the metropolis" sat on the platform.[1] The churches used the choir more and more, and this was usually composed of mixed voices.

The adult Sunday-school classes had a much more significant development in England than in America during this period. In the United States the movement lagged, largely because there was not the need of teaching adults to read that existed in England,

[1] Couling, *History of the Temperance Movement*, p. 219.

and because the new conception of the Sunday school as a place for Bible study was only slowly gaining ground.

Among the temperance societies the most striking event was the new place accorded women. Temperance societies of women alone and of men alone had been in existence from the start. In 1850, the temperance societies had been petitioned to open their membership to women. When the refusal became definite, the Independent Order of Good Templars, a non-beneficiary organization, was instituted, in which women were accepted on the same terms as men. The new order grew at a marvelous rate. In 1855, there were ten state organizations and a Right Worthy Grand Lodge.[1] Of purely feminine organizations, several had their beginnings in this period or earlier, but attained their important development later, and will be considered in connection with their period.

The outstanding event of these years was the organization and development of the Y.M.C.A. In order to understand its significance we must give some account of the English and German associations.

The salient figure is that of George Williams, who founded the London Association and gave it its distinctive character. At the age of fifteen he had been apprenticed to a draper in Bridgewater. Largely through the influence of two or three companions, he was converted. This group began to hold prayer-meetings and do personal work for the conversion of their fellow-employees, with much success. In 1841, Williams entered the drapery house of George Hitchcock & Sons, London. Fortunately, he came in close contact with a young man of earnest religious convictions, and together they started a prayer-meeting. Bible classes were held, a mutual improvement society formed, and a foreign mission society organized in which each member pledged a penny a week, collected weekly by Williams. By 1844, a new respect for religion had come to the establishment, the proprietor himself had been converted, a similar prayer-meeting had been set up in another establishment, and on May 31, 1844, twelve young men constituted the original Y.M.C.A. Williams had been profoundly influenced

[1] Daniels, *The Temperance Reformation*, pp. 196 ff.

by Finney's *Revival Lectures*, and the evangelistic passion dominated him. Every new convert was given Finney to read, and so was led into personal evangelistic work. Consequently, when the Y.M.C.A. was organized, its object was stated to be "the improvement of the spiritual condition of young men engaged in the drapery and other trades." Membership was open to any young man who was "a member of a Christian church," or who gave "sufficient evidence of his being a converted character." The following year the statement of aim and the basis of membership were both altered. The aim was declared to be "the improvement of the spiritual and mental condition of young men," and membership was open only to those "applicants that give credible evidence of conversion." The membership fee was sixpence and the dues sixpence a quarter. In 1849, provision was made for associate membership, the report for that year containing the following sentence:

> Without in the slightest degree impairing the distinctive character and design of membership in the Association, of the value of which every year has brought additional proof, many young men of good moral character may be provided for by the society, under the simple plan of a money subscription, and by this means in widening our sphere of influence we will be fulfilling our mission, and by God's help promoting more largely the spiritual improvement of young men.

From the first the committee of management consisted only of converted men.

The Association grew rapidly. In five months there were 70 members, and 14 houses were represented. The West End branch was started in 1845 with 50 members. In this year a paid missionary was employed, and as a consequence we find in November, 1846, 6 Associations in London, and organizations begun in Manchester, Leeds, Liverpool, Taunton, and Exeter. By 1855, there were in Great Britain 47 Associations with 8,500 members. It is not to be supposed that these Associations were uniformly successful. The Manchester branch, for instance, was started five times before it was finally established. But on the whole the growth was continuous. This was due, in part, to the comprehensive nature of the organization, for it included by this time not only evangelistic meetings and Bible classes, but libraries, reading-rooms, lecture-courses, and secular classes; in part, to the zealous

support, both personal and financial, of George Hitchcock; but largely, to the enthusiastic leadership and evangelistic interest of Williams and his friends, and to the fact that each new convert at once became an Andrew seeking Peter.

For the roots of the German *Jünglingsvereine*, we must go to Halle, where, in 1715–16, Zinzendorf formed a "Senf'Korn Orden," whose rules are still extant, "to follow Christ in walk and conversation, to love your neighbor, and strive for the conversion of Jews and heathen." At Basel, in 1758, Pastor Mayenrock established an association of young men in his congregation. They pledged themselves to five things: (1) to abide strictly by the teaching of the Word of God and the apostolic faith; (2) to shun all sectarianism and anything that might seduce to it; (3) to be true toward God, oneself, and all men; (4) to have the privilege, to be even under the obligation, of reproving and reminding the others of their faults; (5) to take care never to tell evil stories about the others, that good-will toward one another might be strengthened. With the exception of a few years between 1820 and 1825, this society's existence was continuous. It began to be influential outside its own circle in 1833, when Dr. Frederick Mallet of Bremen made a visit to Switzerland, and on his return organized the first *Jünglingsverein*. His statement, which is still used in West Germany, is as follows: It shall be the object of this association—

> (1) To foster under the direction and influence of the Word of God Christian sentiments and godly conduct among our young men; (2) to oppose as much as possible all the perils which beset young men through the temptations of the world, particularly through the beer-halls; (3) to unite young men in Christian union and fellowship; (4) through the increase of their knowledge to enable them to be more skilful in their daily work; (5) to serve sick and destitute young men by relief and attendance.

The president of the organization was usually a pastor. The managing committee was chosen from the membership, which included all the young men of the parish who desired to unite with the society. This society spread to Barmen in 1836, to Elberfeld in 1838, to Karlsruhe in 1839, to Ronsdorf in 1842. In 1844, there were 10 *Vereine* in existence. Homes were established for young apprentices, where social life, intellectual training, and religious culture were provided in the form of Bible study, lectures, singing

and other classes, and warm Christian friendship. Nine of these associations in 1848 formed the Rhenish-Westphalian Alliance of Young Men's Associations. In 1855, there were in Germany 130 associations with 6,000 members.

In giving the place of priority to the English movement, we appear to be departing from historical accuracy, for in point of time these German societies were earlier. But it was the English Associations which not only supplied the name under which the movement was destined to spread over the earth, but which also furnished the distinctive character and spiritual dynamic.

The American movement arose directly from the English. Before it came across the Atlantic there were not a few young men's clubs and societies, but these had not possessed the power of self-propagation. There was, however, one society which influenced the larger movement. A Young Men's Society of Christian Inquiry had been formed in Cincinnati in 1848 "for the purpose of cultivating Christian intercourse; of assisting each other in growth in grace and knowledge; and especially of enlarging their acquaintance with religious movements of their own country and of the world, and fitting themselves for more extended usefulness in the service of the divine Redeemer." This society took young men and the children of the poor as its especial field. To reach the former, furnished rooms were opened with library, reading-room, and parlors, and semi-monthly meetings of a religious and social character were held. To reach the latter, seven Sunday schools, officered and taught by members of the society, were started in the poorer quarters of the city.

The story of the Boston Y.M.C.A. is most significant, for it not only propagated itself widely but largely determined the character of the organization in America. The *Watchman and Reflector* for October 30, 1851, printed a letter from London, written by George M. Vanderlip, describing the original Y.M.C.A. A group of men who had been concerned about the young men of Boston, particularly those who had come to the city to work, and consequently had no homes of their own, found in this institution the solution of their problem. The first question of detail had reference to the membership, and, although the

Unitarians and Universalists were eager to help, their assistance was declined, and active membership, with the privilege of voting and holding office, was limited to members "in regular standing of an evangelical church." All other privileges were open to "young men of good moral character" upon payment of one dollar annually. The management was vested in a small board of evangelical Christians, elected by the active members. From the start the Association worked through committees, "which came to be characteristic of the American work."

The Association sought to help any young man who needed a service which it could render, and tried especially to reach him on the social side; but its emphasis was on the religious aspect of the work. From the start a young men's prayer-meeting was held one evening a week. In the second year a Saturday night Bible class was begun, with an attendance of 136, which speedily reached an average between twenty and thirty. Its character quickly became established as a training school for Christian young men, and especially for Sunday-school teachers. The evangelical ministers found the Association a convenient place for holding meetings of all sorts, and it was soon the religious exchange for the city.

One particular feature was the extensive use made of the press and post. In January, 1852, a circular announcing the purpose of the organization was distributed widely. Copies of the constitution and of the first address before the Association were sent to every pastor and many hundreds of other Christian men in New England. A large correspondence was carried on with reference to young men coming to live in Boston. As a consequence, Associations multiplied. At the close of 1853, there were 27 Associations in North America.

In 1854, thirty-seven delegates from 19 Associations met in Buffalo to take under consideration the organization of an American federation. Boston, New York, Brooklyn, and Baltimore, whose membership formed one-half of the total, declined to unite, the New York Association specifying its objections to conventions and a federation. They give classic expression to arguments that constantly recur in succeeding years, and in other organizations:

We believe conventions draw off attention from local work, and our institution is essentially local.

We believe they foster a centralizing spirit at war with independent action.

We believe they will produce unpleasant scenes, and rupture upon such subjects as slaves.

We believe the expense unauthorized by our main object.

We believe fraternal feelings between the associations may be better cultivated by correspondence and chance visits.

In spite of these obstacles the federation was formed, chiefly through the efforts of William Chauncey Langdon of Washington. A Central Committee of eleven members was formed to plan the annual conventions; "to maintain correspondence with American and foreign kindred bodies, promote the formation of new associations, collect and diffuse appropriate information, and from time to time recommend to the Associations such measures as may seem calculated to promote the general object"; but it might not "commit any local association to any proposed plan of action, nor assess any pecuniary rate upon them without their consent." Mr. Langdon was made secretary to the committee.

At the instance of the Cincinnati society already mentioned, now a Y.M.C.A., mission Sunday-school work and especially classes of young men were adopted as a proper objective. It was discovered that not all Associations were organized on the Boston basis of membership, and resolutions were passed strongly commending that plan, but not insisting upon it as essential to membership in the federation.

Thus the end of 1854 saw the British branches in intimate relations with the first Association, and the German and American groups organized. The way was open for an organization that would unite them all. The Evangelical Alliance was meeting in Paris in 1855, and many Y.M.C.A. leaders would be in attendance. A call was issued to Associations in Great Britain, America, and on the continent to come together for the purpose of organizing a world-federation, which was duly formed on the so-called "Paris basis": "The Young Men's Christian Associations seek to unite those young men, who, regarding Jesus Christ as their God and Savior according to the Holy Scriptures, desire to be his disciples

in their doctrine and in their life, and to associate their efforts for the extension of his kingdom among young men."

This has proved to be an exceedingly important declaration. It proposed three requirements for membership, viz., an evangelical creed, personal piety, and evangelistic enthusiasm. It asserted further the value of organized endeavor, and defined the sphere within which the Association should work, viz., for young men. Although moved by Frederick Monnier of Strasburg, it represented the actual practice of the British group only, as a group. The German associations were open to all young men in a parish, on the supposition that they were evangelical in theology and willing to become religious. The American federation had not deemed it wise generally to set up the evangelical test. The Boston Association did not confine itself to young men, but held revival services for the general public, and the Cincinnati society had pledged the American federation to Sunday-school work. But the Paris basis ultimately prevailed universally.

Let us note precisely what has happened in this period. An organization of young men has arisen in Germany, Switzerland, France, Holland, Belgium, Italy, Great Britain, and America; it has been received with favor by a large proportion of the most influential members of the Protestant churches, and by a considerable number of young men in these countries; a definite field of action has been marked off—the winning of young men to the religious life; the fundamental principle of service has been determined—the winning of young men by young men; national federations have been formed; a world-organization has been effected. In a word, there has taken place the discovery of young men, with their needs and possibilities; of a great and worthy cause to which to invite their allegiance; and of the fundamental principles and methods by which the work is to be done.

In America this recognition was emphasized by the laymen's revival that swept over the land in the years 1857 to 1859 or 1860. A group of Y.M.C.A. men, mostly members of the Dutch Reformed Church, in 1856 began noon prayer-meetings for men in the Fulton Street Church in New York. In 1857 these were turned over to Joseph C. Lamphier, lay city missionary of the Dutch Reformed

Church. The country was in the grip of a financial panic. On September 23, 1857, the noon prayer-meeting was widely advertised and met with an unexpected response. The attendance grew rapidly from day to day. The revival spread over the land, being particularly under the direction of the Associations. Converts were finally numbered by the hundred thousands. When the revival was over, the Y.M.C.A. possessed an assured status and a definite significance in every city in the land.

NOTE 1.—*The Boston Young Men's Christian Union.*—Originating earlier than the Boston Y.M.C.A. and parallel to it, is the Boston Y.M.C.U. It was organized September 17, 1851, as the Biblical Literature Association. When the Unitarians were excluded from the Y.M.C.A., this B.L.A. became the Y.M.C.U. and was incorporated in 1852. Its objects were: "To furnish the young men of Boston and vicinity a place of pleasant resort where the influences are beneficial and elevating, to provide them with opportunity of self-improvement and healthful recreation, at little or no expense; to give them opportunities for doing good, by engaging in charitable and benevolent work." The article on membership reads: "All young men of good moral character, and claiming to believe in the truths of Christianity, without distinction of sect or party, shall be eligible as members of this society." The Union was temporarily discontinued in 1863 on account of the war, which had so injurious an effect upon religious work generally. Reorganization was effected April 15, 1868. A new building was dedicated March 15, 1876, and an addition built in 1883. The report of 1871 shows the Union organized, with committees as follows: finance; lectures, classes, and entertainments; library; rooms; members; benevolent action; public worship and religious study. Sunday religious services were maintained, seats in churches furnished to young men, teachers supplied for Sunday schools and missions, boarding-places recommended, employment secured, savings deposited, and practical benevolent work engaged in. In 1875, there were classes in book-keeping, German, French, parliamentary law, vocal music, astronomy, elocution, and Shakespeare; monthly socials were held, at which many of Boston's most cultured women were present; and a Christmas and New Year's festival was given to poor children. In 1895, we note, 2,318 children and 267 adults were sent to the country for short periods, and carriage and other drives for shut-ins and convalescents to the number of 8,070 provided. The report for 1900 showed that the secular classes had grown in variety and attendance, that the library had 15,000 volumes, that the membership was 5,554, that religious services had been held every Sunday except during July and August, and that over $18,000 had been expended in drives, bay trips, and country visits for the poor.

NOTE. 2.—*The growth of colleges from 1844 to 1860.*—Attention should be called to the fact of the great outburst of college building in this period. From 1840 to 1850 there were nearly forty colleges founded in the United States, and between 1850 and 1860 over seventy-five. There was also a great development of the existing Greek-letter fraternities, and the organization and growth of many new ones. These facts are important as indicating that the young people's movement was general, and not restricted to the moral and religious spheres.

CHAPTER IV

THE PERIOD OF EXPANSION (1860–1881)

An incident highly characteristic of this period and of great historical importance was the organization in 1860, by Dr. Theodore Cuyler, of a young people's prayer-meeting in the Lafayette Avenue Presbyterian Church in Brooklyn. In his own story he states that the success of the Y.M.C.A. on a purely religious basis led to the organization of young people in individual churches.

It had been common to hold young men's prayer-meetings in many churches; but beyond this very little had been done to combine the youth of the church for Christian work. For example, the young people—of both sexes—held a large weekly prayer-meeting in the various houses of my Market Street congregation in New York. It was a powerful agency, especially during seasons of revival. After I removed to Brooklyn, as the first pastor of the Lafayette Avenue Presbyterian Church, a similar meeting was established on the 24th of September, 1860. Forty persons were present. Out of this weekly prayer-meeting sprang the Young People's Association which had such an important influence on the establishment of societies of Christian Endeavor.

The Y.P.A. of the Lafayette Avenue Church was organized on the evening of November 6th, 1867, and fifty-four persons signed its constitution. For nearly a quarter of a century it has been doing its blessed work, and many associations of a similar kind were copied after it. . . . .[1] The great purpose of the society was the conversion of souls, the development of Christian character and the training of new converts in religious work. The social element was not overlooked; and accordingly a half-hour was spent at the close of each weekly meeting in friendly intercourse. A committee on entertainments also provides for a large monthly gathering. . . . . The most important committee is the devotional committee, and the interest of the society centers in the weekly devotional meeting. That lasts just one hour, and is led by the members in rotation. [There is also a visiting and a temperance committee.]

Several years ago, an account of this vigorous association fell under the eye of the Rev. Dr. F. E. Clark, who was then the pastor of a church in Maine. He came to our church and learned more of the work carried on by our young people. Last winter Dr. Clark addressed a letter to their secretary in which he said: "I had heard of the Lafayette Avenue Church Young People's Association, and had read an account by Dr. Cuyler in regard to it, which led me to believe that a Young People's Society might be made to do efficient work for the church

[1] It found its way by the score into all the principal denominations.

with which it was connected: an experience which had not been true of many such societies with which I had been acquainted. That thought was certainly an inspiration to the first Christian Endeavor Society."[1]

Here then is the pivotal point in the appropriation of the young people's movement by the church. The purely religious foundation of the successful Y.M.C.A., with its watchword, "Young men for young men," led to the Young People's Association, with its devotional meeting as its central function, with its constitution, committee work, and social functions, and its watchword, "Young people for young people." This society became the starting-point for many Young People's Associations all over the country, and in particular led Dr. Clark, founder of the Christian Endeavor movement, "to believe that a Young People's Society might be made to do efficient work for the church with which it was connected." As we shall see, the Christian Endeavor Society was modeled closely after this society. The Christian Endeavor Society in its turn was the signal for the phenomenal growth of young people's societies of the same nature which has taken place since 1881.

With this line of advance clearly before us, we shall proceed to notice somewhat in detail the development of the characteristic features of the period.

A significant action in America, with which the evangelical churches of Great Britain and Germany were fully in accord, was the drawing more closely of the lines of division between the conservative and liberal churches. We have noted that the Boston Y.M.C.A. had excluded the Unitarians and Universalists from its active membership, and that the Buffalo conference had left the matter open. The convention of 1868 limited active membership to "members of churches held to be evangelical." A curious application of this rule led to the refusal of membership to a Quaker, on the ground that he was not a communicant.[2] The Portland, Maine, convention of 1869 defined "evangelical" in the following resolution:

We hold those churches to be evangelical, which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only-begotten son of the Father, King of Kings and

[1] *The Independent*, July 7, 1892, p. 930.

[2] *Christian Union*, March 26, 1873, p. 252.

Lord of Lords, in whom dwelleth the fulness of the Godhead bodily, and who was made sin for us though knowing no sin, bearing our sins in His own body on the tree) as the only name under heaven given among men whereby we must be saved from everlasting punishment.

The passage of this resolution has had profound practical results, for it gave the evangelical churches faith in the Y.M.C.A., and their unstinted financial support dates from that hour.

The great expansion of Christian work among young men is seen in the continued numerical growth of young men's societies, in the extension of their sphere of work, and in the arising of new organizations. The development of the Y.M.C.A. illustrates this. The war period caused a temporary setback, but the Y.M.C.A. utilized this time in the splendid work of the United States Christian Commission among the soldiers, which obtained the enthusiastic support of all classes of the population. The Association has ever since continued its work among soldiers, and has added to it work among the United States sailors. The work among railroad men began in Cleveland, in 1870, with religious services, and soon commanded the interest of the railroad officials. The New York Central Railroad adopted the Railroad Y.M.C.A. in 1875, and thus began that long list of gifts of corporations to a religious association, not on account of its religious value, but because "it means sober employees, safety for travelers, reliable engineers and brakemen, polite conductors, security against unwarranted strikes, and the comparatively speedy ending of strikes." The Y.M.C.A. first reached the colored men at Fisk University in 1870, and speedily spread to them in the cities, so that in 1879 a colored secretary was employed. The rural work began in 1872, when Robert Weidensall organized a rural Y.M.C.A. in Dupage County, Illinois. The next year a business man in Mason County, Illinois, undertook the voluntary supervision of Y.M.C.A. work in seven or eight small communities, and demonstrated its practicability and value. The development of this is, however, very recent. The most far-reaching of these extensions has been work among students. Sporadic associations had sprung up very early—one at the University of Virginia in 1857, and one at Michigan in 1858. In 1876, there were 25 college associations, with 2,500 members, and these

students were invited to attend the international Y.M.C.A. conventions. This expansion of the Association marks the rising tide of the church's interest in young men.

The years 1850 to 1890 mark the period of greatest activity in the founding of colleges in the United States. Of existing colleges, 76 were founded from 1850 to 1860; 77 from 1860 to 1870 (mostly in the second half of the decade); 63 from 1870 to 1880; and 78 from 1880 to 1890. These institutions were largely denominational and for men, though women have increasingly been admitted.

In this period, the development of certain organizations indicates the "discovery" of young women. Rousseau's ideally educated girl was to be trained, quite in opposition to Rousseau's own principles, for the sake of Émile. The conception was still dominant at this time, but from 1870 onward women have been increasingly regarded as entitled to consideration for their own sakes. We shall touch upon four of the indications of the changing attitude.

The modern deaconess movement goes back to 1575, when a church at Wesel, Germany, employed women with this title. In 1820, Pastor Friedrich Kloenne published *On the Revival of the Deaconesses of the Ancient Church in Our Ladies' Societies*. In 1833, Pastor Fliedner, of Kaiserswerth, Germany, assumed the responsibility of caring for a female ex-convict who had nowhere to go. Other needy women came to him, until it became necessary to secure a superintendent and assistants. These he called deaconesses. The Kaiserswerth institutions grew until they included the means of caring for the ex-convict, for the feeble-minded, the aged, the wayward, the sick, for children, and for infirm deaconesses. The expansion abroad was equally great. Hospitals were open in Jerusalem (1851), Constantinople (1852), Smyrna (1853), Alexandria (1857), Florence (1860), and so on. Daughter-institutions were established in Paris (1841), Berne (1845), London (1846), Stockholm (1849), St. Petersburg (1859), Copenhagen (1863). Pastor Fliedner brought four deaconesses to the United States in 1849 to establish a Lutheran hospital in Pittsburgh. The enterprise did not succeed.[1]

[1] Wheeler, *Deaconesses, Ancient and Modern* (Hunt & Eaton, 1889).

The Episcopal church was the first in America to conduct the work successfully. In 1864, a diocesan deaconess' institution was founded at Mobile, Alabama. In 1872, Bishop Littlejohn of Long Island consecrated six deaconesses at St. Mary's Church, Brooklyn. There were sisterhoods in the Episcopal church earlier than this, and not a few have arisen since, springing up in imitation of the Catholic sisterhoods. The deaconesses, though wearing a uniform, living in a common house, and serving without remuneration, do not constitute a conventual order, but may resign at any time. Their work consists of parish work, teaching, or the care of the sick, the poor, or the fallen.

Of recent years there has been an almost universal recognition of the deaconess, as indicated by the great increase of training schools and denominational hospitals, and by the granting of official standing in the churches. For our purpose, the significance of the movement is twofold: it is a voluntary, religious organization of Protestant women, mostly young, and its purpose is largely philanthropic and missionary.

The Women's Christian Temperance Union, which shortly after its organization set itself definitely to cultivate young women, and which for some years has had a young women's branch, took its origin from a lyceum lecture given by Dr. Dio H. Lewis at Hillsboro, Ohio, December 23, 1873. He told how, forty years before, his mother, desperate because his father was rapidly becoming a drunkard, had gathered a few women together, and how they had gone to the saloon to hold a prayer-meeting and to beseech the dealer to quit his business. The story aroused the women of Hillsboro, and headed by the most prominent women in the town, they did likewise. Like wildfire the movement spread over the whole nation and for months every paper was full of it. In order to conserve this enthusiasm, and to direct it most efficiently, a group of women, gathered in a Sunday-school convention at Chautauqua in August, 1874, issued a call for organization. As a result, the W.C.T.U. was organized at Cleveland in November of that year, with six departments—organization, prevention, education, evangelistic, social, legal. Sixteen states were represented in 1874, and 22 in 1875. The W.C.T.U. spread almost as fast and as far as the

Woman's Crusade, and the foundation was laid for persistently aggressive work, which has never slackened up to this time. The World's W.C.T.U. was formed in 1883, and in 1911 embraced 52 nations.

The Young Women's Christian Association gathers up this significant trend of the times. The American and British branches seem to have arisen independently. In 1855, two women in England perceived that something more should be done for young women. Miss Robarts instituted a "prayer union," banding young women together for prayer. Lady Kinnaird, in London, seeing the need of proper housing and companionship for business girls, set herself to establish suitable Christian homes and institutes for young women. These two movements, one devotional and the other philanthropic, both deeply religious, spread throughout the United Kingdom as parallel forces until 1877, when a union of forces and methods was accomplished under the name of the Y.W.C.A.

In America, Mrs. Marshall O. Roberts of New York formed the Union Prayer Circle in 1858, which in the same year changed its name to "The Ladies' Christian Association . . . . to labor for the temporal, moral, and religious welfare of young, self-supporting women." Eight years later, the name was changed again to "The Ladies' Christian Union," and a charter secured. In this year, the Boston Y.W.C.A. was organized on the model of the Y.M.C.A. The first college Association was a prayer group at Normal University, Normal, Illinois, formed in 1872, which later became a Y.W.C.A. Similar groups arose in other cities and colleges, and the International (United States and Canada) Board of Young Women's Christian Associations was formed in 1887, with a plan of biennial conventions. In 1893, college and city associations to the number of 300 were reported from 37 states and provinces, and 16 state associations had been organized. This number had grown in 1911 to 196 city and 667 student Associations. The first women's summer conference was held at Northfield in 1891, and now ten of these, lasting about ten days each, are held annually in different parts of the country. In 1906, it was felt that the United States Associations could work more profitably if organized by themselves, and the Y.W.C.A. of the United States of America was

formed in New York. A training school for secretaries was opened in 1908.

The first world-gathering took place in London, 1892, when representatives were present from America, India, and several European countries. Two years later the World's Y.W.C.A. was organized, with a plan of quadrennial conferences. The students' branch is a constituent part of the World's Student Christian Federation.

It was in this period that the colleges opened their doors to women. A women's college had been opened by Emma Willard at Waterford, New York, in 1821, followed by similar schools at Hartford, Connecticut, in 1823, under the supervision of Catherine Beecher, and at Boston, Massachusetts, in 1829, with Jacob Abbott as principal.[1] Mount Holyoke, proposed in 1829 or 1830, had been established in 1837, and Rockford Seminary, Rockford, Illinois, in 1849, but Elmira College, founded at Elmira, New York, in 1855, was the first women's college to establish standards for women similar to those of the colleges for men. Other women's colleges of secondary or collegiate grade followed. Among the more important may be mentioned: Vassar, founded in 1865; Wells, at Aurora, New York, founded in 1868; Smith, in 1871; and Wellesley, in 1875. Seven Greek-letter sororities arose between 1870 and 1880. Kappa Alpha Theta was organized at Asbury College, and Kappa Kappa Gamma at Monmouth, in 1870; Alpha Phi at Syracuse, and Delta Gamma at Oxford, in 1872; Gamma Phi Beta at Syracuse in 1874; Delta Sigma Rho at Northwestern in 1877; and Delta Chi Alpha at Ohio Wesleyan in 1878.

The strategic and social values of sex association and cooperation attained large recognition in this period. Along with the women's college, the coeducational institution arose, and the many colleges for men admitted women on equal terms. The mixed society is the favorite in the churches. The one temperance society that stood for the equality of women in its ranks increased by leaps and bounds. The Independent Order of Good Templars in 1875 numbered 400,000 members, organized in 6,000 subordinate and 45 grand lodges, and at that time had spread to Great Britain,

[1] Abbott, "Reminiscences," *Outlook*, July 25, 1914, p. 720.

Australia, and the South Sea Islands. Its value as a social agency was abundantly recognized. Before 1877, an Illinois clergyman said: "I defend the Order of Good Templars on this ground among others, that it promotes matrimony." The Sons of Temperance also admitted women after 1866, but this was done to save the organization from complete collapse on account of the war.

In this period the element of recreation comes in for grudging acceptance. In the middle of the eighteenth century Francke had written: "Play must be forbidden in any and all of its forms. The children shall be instructed in this matter in such a way as to show them the wastefulness and folly of all play. They shall be led to see that play will distract their hearts and minds from God, and will work nothing but harm to their spiritual lives." Quite in the same spirit was the conception "fifty years ago"[1] that "if boys or girls professed conversion and all love of play and amusement was not exorcised, it was thought impossible that they should know anything of a work of grace." But at this point a new attitude becomes discernible. Provision began to be made for recreation in one form or another, linked up with other things belonging to the higher life, partly because young people were determined to have it, rarely because play was recognized as having a legitimate place. The London Sunday School Union "in 1861 and following winter seasons held special gatherings of senior scholars of a social and recreative character which were largely attended and which proved highly popular with the young people."[2] An American writer in 1868 said: "Social meetings of the [young men's] class should be held now and then, and pains should be taken to make them attractive and useful. Young men and women must have their social natures regarded."[3] The Boston Y.M.C.U. was organized partly "to furnish the young men of Boston and vicinity a place of pleasant resort . . . . and to provide them with opportunities of healthful recreation at little or no expense." The Y.M.C.A. from the start used its influence to secure greater leisure for working young men, and to provide for the proper employment of

[1] *Young People's Union*, September 26, 1891, p. 10.

[2] Groser, *Hundred Years' Work for the Children*, p. 65.

[3] Pardee, *Sabbath School Index*, p. 152.

that leisure. When the Y.M.C.A. building in New York was erected in 1869, there was a gymnasium in it; the same was true of the new Boston Y.M.C.U. Building erected in 1876. The constant fear, however, lest the recreation become other than that suitable for Christians, is clearly reflected, on the part not only of Methodists but of all evangelical Christians, in the introduction of the prohibition of certain specified forbidden "worldly amusements" into the Methodist Episcopal Discipline of 1872.

One of the most important lines of development connected with the young people's movement was the clear recognition in this period of the principle of social service. The term today means "the application of Christian principles to social life and the realization of the Christian ideal in human society," but this definition stands at the end of a long evolution. For many years the phrase meant simply philanthropy, and the majority of evangelical Christians justified their philanthropy by its value as a bait to lead people to the religious life. The conception that brotherly kindness is in itself religious seems to have become general first in Germany in connection with the "Inner Mission." This expression came into use in 1843, and was adopted in 1848 by a church conference of 500 representatives of evangelical churches. The Inner Mission includes not only such churchly activities as Bible societies, Sunday-schools, colportage, and city missions, but also Christian lodging-houses, work among neglected children, criminals, soldiers, the unemployed, and the helpless. The work has expanded with the years.

In America there has always been manifest a spirit of helpfulness whenever a great need has become apparent. The motive back of the foundation of the Boston Y.M.C.A. was in large part the desire to take care of the country boys who came to the city to work. The United States Christian Commission, organized by the Y.M.C.A. to send to the soldiers some of the comforts of home and the friendship of Christian men, performed a splendid service. But probably all the leaders did their part in the hope that it would result in the salvation of the men's souls. In other words, philanthropy was regarded with favor largely because it was a means of leading the individual into the Christian life. The task of the

church was conceived as the conversion and continued development of the individual, and few would have understood a phrase like "the Christianization of the social order." The deaconess movement has helped to give us a broader conception, but what was probably the most important means calls for especial mention.

In 1870, Edward Everett Hale wrote "Ten Times One Is Ten." It was the story of a club with four mottoes:

> Look up and not down;
> Look forward and not back;
> Look out and not in; and
> Lend a hand.

Lend-a-Hand clubs multiplied. The first was organized in 1871 in New York among the boys of a mission school. Three years later the Children's Department of the *Christian Advocate* founded the Look-up Legion, based on the four mottoes. In the same year a Look-up Legion was formed at Chautauqua. Dr. Hale was besieged with inquiries, and published several pamphlets, later issuing the monthly *Lend-a-Hand Record*. The organization required was of the slightest. Each club might take whatever name, constitution, field of activity, badge, and watchword it might desire. The one thing necessary was to accept the Wadsworth mottoes. Dr. Hale says: "It is understood in their organization that members must not live to themselves." The clubs rapidly grew to include 100,000 members. Perhaps the greatest contribution that they have made is that they have popularized the conception that the real Christian feeds the hungry, clothes the naked, visits the sick, takes upon his heart any needy person whom he can help; in a word, that the essential Christian spirit is love expressing itself in service.

That these clubs did not prescribe a certain body of doctrine and a certain type of Christian experience and expression was a serious objection to them in the minds of some good people. That their organization was loose made them the despair of people who thought only in terms of compact state and national formations. That its principles did not provide details of action was not in its favor with others. Over against these criticisms should be set certain appreciations. The very flexibility of organization per-

mitted each club to meet its own local conditions and desires. It set up vital and commanding ideals in its conception of religion as fundamental; in its appeal for a healthy, forward-reaching spirit; in its call for loving service to the needy. Finally, each club might add to this any sort of prerequisite, organization, or activity desired. It ought to be said that Dr. Hale had no idea of organizing a world-wide federation of clubs when he wrote the book, but he made brotherliness so tangible and attractive that people set about practicing it.[1]

Not the least significant feature of the period is the beginning of the appropriation of the young people's movement by the church. This began considerably before 1860. One phase of it is traceable in young people's Bible classes. Dr. Tyng mentions a weekly female Bible class which he was meeting during the week in 1845. In 1866, at St. George's in New York, there were two young women's Bible classes of 39 and 57 members respectively, and a young men's class of 33 members. The First Baptist Sunday School of Urbana, Ohio, has had an organized class since 1870. From 1870 to 1875, it was composed only of young men; for three years young women were admitted, but the class declined. On the return of the former teacher, the old basis was resumed, and the class has been in successful operation since. The Wesleyan Bible class of the Western Avenue Methodist Church in Chicago, originally composed of young men, but now a mixed class, has maintained its interest since 1880. An Episcopal clergyman in 1873 wished to utilize "the large Bible classes in the various parishes by making them little societies for Christian work, agencies by themselves."[2]

In view of later developments it is not a little interesting to read these words written in 1868 of young men's classes:

> Band the young people together in social bonds and mutual pledges, if you please, to attend church, prayer-meeting and Sabbath School, to read the Bible and pray regularly, and perhaps pledge also against improper reading, associates, games, drinking, smoking, late hours, neglect of the Sabbath, and unite

[1] The King's Daughters are simply a branch of the Lend-a-Hand Clubs, but are treated separately in order to bring out more clearly their relation to the entire movement.

[2] *Christian Union*, 1873, p. 502.

them in associated literary efforts, in tract missions, Sabbath School work, in visitation, and in all ways of doing good. There should be social prayer-meetings of the class at convenient times.[1]

As our data show, these instructions were largely carried out.

There were many organized societies of young people. In 1848, there was a young people's society in the First Baptist Church of Rochester, New York. "A prayer-meeting was started in the First Baptist Church [New York City] among the young people nearly half a century ago. . . . . The meetings grew in power. It forced them to go into the large lecture room."[2] The records of the Strong Place Baptist Church of Brooklyn show that a young people's prayer-meeting was held there February 17, 1853, and thereafter. The Tabernacle Baptist Church of Philadelphia organized a Young Men's Association on February 21, 1859; on May 7, 1860, it became a Young People's Association, and women were included. This society in 1859 organized a mission school, which became the Pilgrim Baptist Church. These early societies also engaged in systematic visitation of the neighborhood. One of the most interesting was that at Marengo, Illinois, of which the pastor and organizer has left the following account. A revival in 1857–8 had brought many young people into the church, and he organized them into the "Pastor's Helpers." This was much more than a young people's prayer-meeting, "of which there were scores in the churches of that day." The church covenant was the only pledge and there were no associate members.

> The objects of the society were to develop and strengthen the Christian life of its members, to bring scholars into the Sunday School, to welcome strangers at the Sunday services, to form the acquaintance of young people for the purpose of introducing them to our meeting, and to labor for their conversion, to visit the sick, to do Sunday School work in outlying neighborhoods. . . . . All this work was separately organized and placed in the hands of committees. . . . . When the pastor resigned in 1869 to accept the call to Delavan, the society numbered 160.[3]

At Delavan, this pastor organized a similar society, with a special pledge. It had eleven committees, and still exists.

[1] Pardee, *Sabbath School Index*, p. 152.

[2] *Young People's Union*, February 13, 1892, p. 6.

[3] *Baptist Union*, V, 75.

Another significant society was that in the First Baptist Church of Troy, New York. In 1863 a society of young men was formed, the pastor preaching from the text, "And there went with him a band of young men whose hearts the Lord had touched." Later in the same year a similar organization of young women was formed. In 1876, these two merged into the "Covenant Band."

There were many other such societies in Baptist churches,[1] and the same thing was taking place elsewhere as well. Incidentally we learn that there was a young people's society in the First Presbyterian Church of Sodus, New York at least as early as 1875. A fellow-student at Andover of Dr. F. E. Clark organized in 1880 "the young People's Society for Christian Work" in the Boylston Congregational Church, Jamaica Plains, Massachusetts. In the First United Brethren Church of Dayton, Ohio, a society of 24 young men was organized in 1871, of whom 6 were still members in 1896. "In 1878 . . . . Rev. Dr. Hurlbut at Hoboken, N.J. [Methodist], organized one hundred young people, each of whom signed a pledge to pray every day and attend the young people's prayer-meeting every week."

Not the least interesting of these earlier societies was a Christian Endeavor Society in the North Avenue Methodist Episcopal Church of Allegheny, Pennsylvania. When Dr. Leak went to this charge in the fall of 1880, he found three members of a former young men's society. He disbanded this society and proceeded to organize one of young men and women.

Before that time I had seen in the newspapers an account of the founding in Brooklyn of the Church of Christian Endeavor by the Rev. Edward Eggleston. The name struck me as being a peculiarly appropriate one for our society, and at a meeting called for organization, I suggested it. It met with instant favor and was adopted by the new society.

[1] Burlington, Vermont, 1866; Troy, New York, Fifth Avenue Church, 1876; Flint, Michigan, 1868; Penacook, New Hampshire, 1869; Galesburg, Illinois, First Church, 1870–1; Norwalk, Ohio, 1870; Portland, Maine, Free Street Church, 1871; Ann Arbor, Michigan, First Church, 1874; Staunton, West Virginia, 1874; Albany, New York, Tabernacle, 1874; Ionia, Michigan, 1875; Kalamazoo, Michigan, First Church, 1876; Centralia, Illinois, 1876; Hartford, Connecticut, First Church, 1877; Plainwell, Michigan, 1878; Chicago, Illinois, Second Church, prior to 1879; Des Moines, Iowa, 1880; Detroit, Michigan, Woodward Avenue Church, 1880; Newark, New Jersey, First Church, 1880. Four German Baptist Societies are known to have been organized before 1880.

A revival came on before organization was complete, and in the spring when the matter was taken up again the constitution of the Portland Society of Christian Endeavor had found its way to Dr. Leak's hands, and his society was organized largely on that basis.

Any religious paper of that day giving church news will contain many items such as the following from the *Christian Union*, 1873.

> Dr. Eddy holds a young people's meeting on Tuesday evenings which is largely attended [p. 114]. . . . . In 1867, several young women of St. John's Episcopal Church, Washington, D.C., pledged themselves to devote a certain amount of time to benevolent work, and had started a children's hospital [p. 294]. . . . . A club of young men inquires if a Unitarian is a Christian [p. 312]. . . . . Sixteen young girls of Broadway Tabernacle, New York, form an association of their own accord to do something for missions. They pledge themselves two cents per week and raise $600. Seven of them join the church [p. 394].

In order to complete this brief survey, three further items are to be noted. While there were probably hundreds of such more or less organized societies in existence in 1881, they were the exception rather than the rule. In the ordinary church, the revival would arouse a company of young men or women, less frequently both together, to organize a praying band to meet and pray for the unconverted. These bands had no further reason for existence and died out when the revival was over. The pastor's class in preparation for church membership and for further training after entering the church was much more frequent and stable.

A second item concerns the organization of at least three city unions of young people. Prior to 1872, a group of lyceums in Methodist churches in Philadelphia had formed a city union. The Young People's Baptist Union of Brooklyn, New York, was formed in 1877. In the year in which the first Christian Endeavor Society was organized, the Brooklyn Union had representatives from 18 local societies at its annual meeting. The report of its committee on devotional services would reflect credit on a similar committee in 1913. A union of Baptist societies in Philadelphia was organized in 1880.

The last item in this connection concerns the attempt of some Methodists to secure denominational recognition of a young

people's society. In 1864, Dr. J. H. Twombly of Boston brought the question of a general society of young people before the General Conference. In 1866, he laid the matter before a New England Methodist convention in Boston. Later, at Madison, Wisconsin, he again secured a hearing. Meanwhile, prior to 1872, in Philadelphia, in the Fifty-First Street Church, a lyceum had been formed which spread among the churches of the city, and a union had been organized. The General Conference of 1872 was memorialized to give official recognition to the lyceum, but in the press of business no action was taken. In 1876, the matter was taken up again and the memorial of 1872 passed. That the lyceum was unsuccessful is not material at this point.

Thus in this period the principle of organization, in order to achieve greater efficiency, is commonly accepted; there is a large increase in the membership of young people's societies and a wide extension of sphere; the rights of recreation and of the physical organism are admitted; the principle of social service comes clearly into consciousness; the "discovery" of young women occurs; the strategic and social values of the association and co-operation of young men and young women are recognized; not least important, the church begins to appropriate the movement, and to mold it to her practices and purposes.

CHAPTER V

THE PERIOD OF CHURCH APPROPRIATION (1881–1889)

The limits of this period are fixed, for its beginning by the date of the organization of the first Christian Endeavor society in 1881, whose growth and development we shall study in this chapter; and, for its close, by the date—1889—of the formation of the Epworth League, a denominational organization, one of the most significant of those differentiations from the Christian Endeavor Society, which took many forms.

The Young People's Society of Christian Endeavor is important enough historically to receive a chapter by itself. It will be understood that the other movements hitherto described were still in process of development, and that new movements, to be discussed later, were coming to expression. Indeed, an onlooker up to 1885 would probably not have picked out the Christian Endeavor society as being of especial importance. To us it appears otherwise.

The first Christian Endeavor society was organized by Dr. Francis E. Clark in the Williston Congregational Church of Portland, Maine, on February 2, 1881. As we have seen, it had century-old antecedents, and in that church, though it was only eight years old, there had been earlier attempts to organize the young people. Among these may be mentioned a literary and debating society, a musical gild, a young people's prayer-meeting, and a pastor's class for those preparing for church membership. Mrs. Clark had organized in 1877 a Mizpah Circle of girls for mission study, boys being included later. This society had a pledge: "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do, that I will pray and read the Bible every day, and that just so far as I know how, I will endeavor to lead a Christian life." This Circle, with a class of young men and a group of older girls, formed the first Christian Endeavor society.

Dr. Clark writes:

In the winter of 1880–81, in connection with some Sunday-school prayer-meetings, quite a large number of boys and girls of my congregation seemed hopefully converted. Their ages ranged from ten to eighteen, most of them being over fourteen years old. The questions became serious, How shall this band be trained, how shall they be set to work, how shall they be fitted for church membership? Is it safe with only the present agencies at work to admit them to church membership? . . . . Stimulated and guided by an article of Dr. Cuyler's, concerning a young people's association in his church, I asked the young Christians to my house to consider the formation of a society for Christian work. They responded in large numbers; and after talking the matter over, finding them willing and eager to enter upon religious duties, we formed a society of Christian Endeavor of some sixty members.[1]

The characteristic features were the prayer-meeting pledge, the consecration meeting, and the committee work. The pledge adopted by the original society reads as follows:

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever he would like to have me do; that I will pray to Him and read the Bible every day; and just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an Active Member, I promise to be true to all my duties, to be present at and take some part, aside from singing, in every meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master, Jesus Christ. If obliged to be absent from the monthly consecration meeting, I will if possible send an excuse for absence to the society.

The consecration meeting was called the "experience meeting" and the roll call was a feature from the beginning. The original committees were the prayer-meeting, to plan the young people's prayer-meetings; the lookout, to win and exercise watch-care over members; and the social, to have charge of the recreational aspect of the society's life.

In order to appreciate the condition calling for a young people's prayer-meeting, we must glance at the ordinary church prayer-meeting of that day. In many cases the minister used up all the time except for one or two long, able, and ancient prayers by elders or deacons. Those who spoke must "speak to edification," and this frequently consisted in a long review of the entire Christian and pre-Christian experience of the confessor, given for the *n*th

[1] Clark, *The Children and the Church.*

time in the same words. Even the Methodist class-meeting had become formalized. The meetings were led without preparation, the singing was spiritless, the prayers tame, and the questions answered perfunctorily. The young people were either absent from such services or silent, and when an especially courageous young soul ventured to testify he was in danger of being waited on by the elders and urged to keep quiet until he could speak to edification.

The young people's prayer-meeting with its pledged testimony changed this. These young folks were real Christians and, seeking an expression for their new experience, naturally chose the form sanctioned in their church. If they were in danger of omitting their testimony, the pledge acted as an additional incentive. And further, whoever did not "confess" Christ not only broke his promise, but "denied" Christ, and was in danger of being "denied before the Father"—in other words, condemned to eternal perdition. There were thus at least these three forces urging to participation—their own desire, their pledge, and the lurking background of fear. In proportion as the first waned the others became prominent. But it produced lively meetings, and "speaking to edification" was reduced to a minimum.

The committee work placed on the young people definite responsibility for other things besides testimony in prayer-meeting; it presented a task which to these ardent souls so long shut out from any active participation in church work seemed abundantly worthy. Up to this time the endeavor in the churches had frequently been to attract young people by making as little demand as possible. The new society reversed this procedure, and the young people proved themselves efficient and trustworthy. The growth of the society was little less than marvelous. In a year the original 63 members had become 127, of whom 114 were active and 13 associate members. In 1887, when Dr. Clark left the pastorate (he resigned from Willis-ton in 1883), there were 220 members, including 13 honorary and 30 absent. At the end of the decade the membership stood at 150, with a junior department of 44, and 98 had joined the church.[1] The organization also developed, partly by the addition of com-

[1] *Golden Rule*, V, 305.

mittees, such as the missionary, music, and Sunday school, and partly by division of function, as when certain work of the lookout committee was passed to the calling and flower committees.

New societies sprang up everywhere.[1] An article in the *Congregationalist* led to the organization of the second society at Newburyport, Massachusetts, October, 1881. The pastor had before him the constitutions of half a dozen young people's societies then current, but preferred that of the Christian Endeavor. A young English mechanic in Portland wrote to his pastor in Crewe, England, and the first English society was organized. A sailor from Newburyport landed in Brisbane, Australia, and a society resulted. An Endeavorer traveled to Tacoma, Washington, and formed the first Christian Endeavor society on the Pacific coast. A newspaper clipping led to the first society in Honolulu, and a stray copy of the *Golden Rule* to the first in Jamaica. A German pastor in Buffalo, New York, wrote an account of it for a paper in Germany, and the first German society was constituted. At a conference held in Portland in 1882, 7 societies were known. This grew in 1883 to 56; in 1884 to 156; in 1886 to 850, representing 8 denominations, 33 states, and 7 foreign countries; in 1887 over seven thousand societies were reported, with nearly half a million members.

The growth of the great young people's conventions is especially noteworthy. The factors making them possible were the development of education, the growth of the newspaper and of cheap, safe, and speedy transportation, the recognition of young people as an important element of society, the sight-seeing interest, and the bond of a common organization. The attendance reached its climax in Boston, 1895, when 56,000 were registered. It is now commonly agreed that the day of such conventions is past. Up to the convention of 1888, a large part of the time was given up to methods of work. In that year the mass meetings became distinctly inspirational, and simultaneous conferences discussed committee work.

At the fourth convention the friends of the organization formed the United Society of Christian Endeavor, and $1,200.00 was raised to engage a general secretary. In this year, too, the trustees

[1] Clark, *Christian Endeavor in All Lands*.

refused to receive fraternal delegates from any organization whatsoever, because they had been "beset by political parties, temperance societies, benevolent organizations, denominational fraternities of all sorts, asking recognition and seeking to get their plans before" the conventions. This rule was later used to exclude many well-disposed members of denominational young people's organizations, and occasioned not a little friction. It was an extension of this rule which led the United Society repeatedly to advise all state, county, and even city Christian Endeavor Unions not to admit to their fellowship any but Christian Endeavor societies. This had the curious effect of excluding multitudes of Methodists, Baptists, and others from a society standing explicitly for a union of the evangelical Christians, and at least in one case (Rochester, New York) of admitting two Universalist Christian Endeavor societies.

The year 1886 saw the purchase of the *Golden Rule*, a paper founded in 1876 by a Congregational minister,[1] and the first issue under Christian Endeavor auspices appeared October 7, 1886. In October, 1890, it had 54,000 subscribers, and a year later 66,000. In 1887, the first series of uniform topics was issued. In this year also Dr. Clark resigned from his church to give all his time to the Christian Endeavor society, his salary being paid by the *Golden Rule*. In 1889, the Canadian delegation was admitted, and the first international convention was held. In this year too the second secretary resigned, and John Willis Baer, to whose vision, wisdom, and tact the movement owes so much, became general secretary, holding this position until 1902.

In the period under discussion, the city Christian Endeavor Union came into existence, the first being at New Haven, Connecticut, composed of six societies.[2] The organizer incorrectly states that "this was the first organization of the kind in our country," for at least three city unions of young people had previously been formed.[3] Out of this New Haven Union grew the Connecticut state convention, the first of the state conventions of the Christian Endeavor society.

[1] *Golden Rule*, August 15, 1895.

[2] *Golden Rule*, V, 307.

[3] Cf. pp. 48, 49.

The financing of the Christian Endeavor movement in the early days is a story of personal gifts. In 1883, the little group of interested friends raised $71.00 to print the report. When the United Society was organized a membership fee was charged (annual, $1.00; sustaining, $5.00; life, $20.00). The convention of 1885 raised, by subscription, $1,200.00 to pay the salary of the secretary.[1] No society enrolled with the central office assumed any financial responsibility in so doing, but not a few were invited to contribute.[2] In 1889, the *Golden Rule* office opened a job-printing department, and the sale of supplies immediately proved profitable. Dr. Clark and the little group composing the Golden Rule Publishing Company have not made any financial statements to the Christian Endeavor constituency, but the *Golden Rule*, now the *Christian Endeavor World*, was and is a private business venture and not under the direction of the trustees of the United Society. It is not without interest, however, to note that the *Baptist Union*, whose circulation never went beyond 30,000, and was usually much below, cleared $13,269.93 in five years; and that the *Epworth Herald*, with 100,000 subscribers, only slightly in excess of those of the *Christian Endeavor World*, cleared $25,000.00 in 1907. In addition to the earnings from the paper, the Golden Rule Publishing Company has also handled Christian Endeavor supplies, on which the profits are known to be very large.

Three questions remain to be considered in this chapter: What was original in the Christian Endeavor idea? What obstacles did it meet? What was the secret of its growth?

If one asks, What was original in the Christian Endeavor idea? one experiences the greatest difficulty in finding anything, unless it be the badge and the particular form of the pledge. In particular, its name was not original. Edward Eggleston reorganized the Lee Avenue Congregational Church of Brooklyn into the "Church of Christian Endeavor," "translating," according to his sister, "the name of the Hoosier Schoolmaster's 'Church of the Best Licks' into a title better fitted for the new locality."[3] There was also a Christian Endeavor society in a blind school in Massachusetts earlier

[1] *Golden Rule*, V, 299, 305; *Young People's Union*, December 17, 1892.

[2] *Proc. B.Y.P.U.A. Convention*, 1894, p. 85.

[3] Zimmerman in *Epworth Herald*, III, 791.

than 1881 and the Methodist Christian Endeavor society already referred to, but these are without significance except as indicating the suggestive character of the name. The pledge idea was found in church covenants, church young people's societies, and temperance societies, not to mention Greek-letter fraternities and the secret orders. The organization of young people about a prayer-meeting, with a constitution, pledged daily prayer and attendance at the meetings, committee work emphasizing the same functions which the Christian Endeavor plan emphasized, and the union of young men and women in religious service and in recreation, were borrowed for the most part directly from Dr. Cuyler's Association, though they were, so to speak, in the air. The consecration meeting was simply the adoption of the Methodist class-meeting, the Baptist covenant meeting, and similar meetings in other communions. The name of the most important committee, the lookout, was taken over from the second of the Wadsworth mottoes, and indeed Lookout Societies were not unknown. Even the motto, "For Christ and the Church," introduced some years later, is simply a translation of Harvard's "Christo et Ecclesiae." When Dr. Bacon says that there is no traceable connection with other organizations, that "it grew from its own root,"[1] he makes a statement which is a priori questionable, and which we see to be mistaken. Dr. Clark speaks the exact truth: "The Christian Endeavor movement seems to have been born in a day; it was really the result of a century of care and thought and prayer for the young."[2]

It is not our desire to minimize in the least the profound contribution Dr. Clark made to the young people's movement and to the life of the church. He belongs essentially with Raikes. There were Sunday schools before Raikes, but he crystallized, standardized, and popularized the Sunday-school movement. Dr. Clark embodied the trend of the times, and his winsome, energetic personality gave to the church of the eighties exactly the society it was looking for. He was the prophet of that day.

Mention must be made of the hostile criticism to which the Christian Endeavor movement was subjected. Some indifferent

[1] Bacon, *Young People's Societies*.

[2] Clark, *Christian Endeavor in All Lands*, p. 296.

people called it a fad and predicted its speedy collapse, but the majority took it seriously. It was declared to be without scriptural authority, and to be usurping the place of the church, which alone had divine authorization. It was greatly feared that it would divide the church on the basis of age, and supplant the church in the affection of the young. It was declared by many that it interfered seriously with other church meetings, particularly the Sunday evening preaching service, usually evangelistic, and the midweek prayer-meeting. Many feared that it would divert the young people's money from denominational channels, and would lead to haphazard giving and a lack of interest in the causes to which the church and denomination were pledged. An Episcopal clergyman declared that it was unchurchly and antichurchly. When the United Society began to publish the *Golden Rule* and other literature, the "colorless" nature of its productions was seriously criticized, one writer declaring that "The writers of Christian Endeavor literature stand in fear of all denominations, not daring to run counter to the creeds of the narrowest religious body. Accordingly they . . . . get into the habit of dealing out religious platitudes for a steady diet."[1]

The pledge came in for adverse comment. A pledge in addition to one's confirmation or baptismal vow was held to be at least unnecessary. It did not concern itself with principles, but with details, and those not the most important. It frequently led to thoughtless, formal, and perfunctory testimony. It was not kept by a very large number of people, and resulted in hypocrisy and casuistry. One pastor thought it inadvisable that everyone should take part in every meeting, and that some place should be left for the Holy Spirit's direction. Not the least difficult objection to meet was St. Paul's injunction that women were not to speak in church, and the exegesis by which this was evaded is both curious and wonderful.

There were others who feared that the society would destroy the usefulness of the Y.M.C.A. The conventions were criticized upon many grounds, especially that of expense. Some were indignant that young people should find life mates in the church society and declared that the initials stood for "Courting Endeavor."

[1] *Epworth Herald*, IX, 499.

One of the most serious obstacles consisted in the scores of other societies already existing in the churches. As one reads the church items of papers of all denominations in this first decade of the Christian Endeavor society, one meets mission societies, temperance leagues, young people's prayer-meetings, literary societies, and in particular Young People's Associations or Young People's Christian Associations, descendants of Dr. Cuyler's organization. Most of these were ultimately included in or replaced by the Christian Endeavor society. Instead of an open field, the new society had to make its way, in the larger churches, in the face of established organizations. There was this difference: the Christian Endeavor society was being vigorously pushed from without, and the others were not.

What was the secret of the rapid growth of the Christian Endeavor movement? To answer that it succeeded because it deserved to succeed may be true but is not illuminating. Nor is it final to say "the hand of Providence," for other hands are plainly visible. The fundamental reason why the Christian Endeavor society became dominant, rather than the Young People's Association or the Lend-a-Hand Clubs, seems to have been its wide and persistent advertising. In August, 1881, Dr. Clark wrote an account of his society to the *Congregationalist*, which was republished in the *Sunday School Times* and in England.[1] Shortly after the conference of 1882, 1,000 copies of the constitution were printed and sent to all churches reporting a revival. Five hundred newspapers representing every part of the country were selected and notices sent to them regarding the methods and aims of the society. William J. Van Patten, of Burlington, Vermont, circulated Dr. Clark's books, *The Children at the Church Doors* and *The Children and the Church*, in large numbers. Reports of conventions were scattered broadcast.[2] The *Golden Rule* has always been a strong factor in this propaganda. Dr. Clark in 1891 gave fourteen rules for the conduct of conventions, of which five deal with advertising. ". . . . (2) Advertise well. (3) Let it be understood that it will be a great meeting. . . . . (5) Have as many denominational repre-

[1] *Christian Endeavor in All Lands*, chap. iv.

[2] *New England Magazine*, N.S., XII, 593; VI, 513.

sentatives on the program as possible. . . . . (12) Have a press committee to get notices inserted everywhere. (13) See that delegates report the meeting at home."[2] This represents the method by which the Christian Endeavor society grew. These men believed that they had something worth while, and were determined that all should know of it.

After securing a hearing, the society must still approve itself to the young people and to the churches and pastors. From the point of view of the former there were at least five attractive features all bound up in the name. It was a "*young* people's society," giving complete recognition to them. Further, instead of being composed of young men or young women alone, it comprised both sexes. It was a "society," with constitution, officers, and committees, appealing to an age to which officeholding, signalizing the holder of the office, and committee positions, implying the confidence of one's fellows and presenting a challenge to faithfulness and efficiency, mean much. It was an "endeavor" society, suggesting activity and achievement. Finally it was a "Christian" society, presenting as its standard the self-sacrificing service of Christ. If to us who live thirty years later this society seems not to have borne out the promise of its name, we must do it the justice to remember that in the past thirty years Christian ideals have become broader and the emphasis has somewhat changed. To judge the Endeavor society of today by the standards of today is quite a different matter and entirely legitimate.

From the standpoint of the pastor and the local church, the Christian Endeavor movement made a powerful appeal. It gave religion the central place. Instead of keeping it out of sight lest it frighten the youth, instead of asking as little and offering as much as possible, the Christian Endeavor movement presented to young men and women a direct and vital approach to religion, an opportunity to which they responded. Religion was recognized by all concerned as dignified, worthy, significant.

The organization was evangelical. It persistently opposed the admission of Unitarians and Universalists into its ranks. It set itself against those amusements regarded as questionable by the

[2] *Golden Rule*, V, 773.

majority of evangelicals. Its standards of religion were those common to orthodox churches. As the Y.M.C.A. had found favor because of its Portland basis, so the Portland society found favor for the same reason.

It provided for a great unification and simplification of the local work. Young men's clubs and young women's gilds united; missionary societies dropped their separate organization and worked through the missionary committee; young people's choirs came under the leadership of the music committee; church temperance societies went out of existence and reappeared as temperance committees. One pastor had six independent societies in his church; they became two, a senior and a junior society, and each took care of all the activities of its group. Every phase of church work for young people was unified in the Christian Endeavor society.

The organization was flexible, yet compact. It was found adaptable to any sort of condition. Endeavor societies were established in the navy, in prisons, in schools, in police stations, on mission fields. The most extraordinary committees were constituted as occasion required. Yet the organization was compact. Officers could keep close to all committee work, advising and coordinating. The pastor was ex officio a member of the society and of the executive committee. Through his officers and chairmen he could accomplish much, not only saving his time and energy for other things, but knowing accurately the status of each member of the society.

It provided for the exaltation of the local church. Constantly, as one reads the pages of the *Golden Rule*, one meets with the advice, "Ask your pastor or official board." These constitute for the Endeavor the final court of appeal, according to the principles of the society. The United Society frequently reiterated its statement that it exercised no authority. The society belonged to the local church, was to give through it, maintain its services, study its doctrines, be true to its practices.

For many ministers, the way in which, in county, state, and national conventions, their young people were brought in contact with the young people of other societies and denominations, listened

to the great preachers of all the evangelical churches, and learned to appreciate the good in all endeavors after righteousness, was one of the greatest blessings.

Thus in this period the young people's movement was clearly recognized and attained enthusiastic self-consciousness. It was adopted and adapted by the churches. The educational principle of training through expressional activity was consciously pressed into service, and found a hearty response among the young people. A definite standardization of the forms that expression should take was effected. The church prayer-meeting underwent change in character and constituency. The unification of many different phases of young people's work in church and community was brought to pass, and the emphasis upon certain aspects of evangelical doctrine and experience worked strongly to promote interdenominational good feeling. A zealous propagandism spread abroad the Christian Endeavor name, organization, and methods, and furnished a profound stimulus to all workers with young people.

CHAPTER VI

THE PERIOD OF DIFFERENTIATION (1889–1912)[1]

While the distinctive features of this period will be discussed under the head of differentiation, we should recognize that the movements whose rise we have noted, but whose development in detail we must omit, are not only existent but vigorous. A number of items, however, concerning certain phases of the Y.M.C.A. and of the Christian Endeavor movement, need to be indicated in order to understand present conditions.

The varied work of the Y.M.C.A. already noted continued to expand with the years, and new work was begun. One of the most significant of the new departures was its educational work, providing not only night schools of the conventional type, but night and day schools for vocational instruction,[2] the courses including as widely diverse subjects as running automobiles and a complete law course. Its certificates are accepted at par by 108 colleges. The number of students enrolled in these courses in 1911 was 61,904.

Perhaps the most significant indorsement of the Association occurred when the United States government erected four clubhouses in the Panama Canal zone for the men at work on the canal, and intrusted their direction to the International Committee.

The student work has not escaped criticism in spite of its profound influence. Former President Pritchett of the Massachusetts Institute of Technology, while recognizing fully the great service rendered, stated that in his observation the work of the college Association had "been in the main along the lines of social and economic aid," and that "there has seldom appeared the leader who was able to deal with the larger problems of college religious

[1] The year 1889 marks the event most significant as differentiation from the Christian Endeavor movement, viz., the formation of the Epworth League. It is also the approximate date of other important organizations attaining wide recognition. It should be noted, however, that differentiation began within a few years after 1881.

[2] Ross in *New England Mag.*, N.S., XXIV, June, 1901.

life."[1] The real greatness of the Y.M.C.A. is seen in the fact that it attempts neither denial nor explanation, but seriously asks itself if these things are true, and how they can be remedied. This is characteristic of all its work.

The secretarial system calls for a word. The training schools at Springfield, Massachusetts, and Chicago, produce men well qualified for their work. Close supervision by the International Committee, which at the same time allows large freedom for personal initiative, keeps all activities true to their fundamental purpose and insures efficiency.

The Associations of the world owned in 1911 property valued at $68,699,150.00, three-fourths of which was owned in America.

A number of points regarding the Christian Endeavor society call for brief consideration. Mention has been made of the decline of the great convention. This has been due partly to the growth of other societies in which young people are interested, but also to the increasing value of the small convention, and especially to the development of the institute for training leaders. This is true for all church societies. The institute for Christian workers is a direct outgrowth of the public school teachers' institute. Rev. (now Bishop) J. H. Vincent in 1857 carried on in his church at Joliet, Illinois, a normal class for his Sunday-school teachers. In 1860, he conducted a similar class as an institute at Galena, Illinois. The idea spread rapidly. Chautauqua became a Sunday-school training institute in 1873.[2] This was the soil out of which grew the Northfield summer conferences for students and the institute for young people's society workers. The first of these latter was a Christian Endeavor institute at Yarmouth, Maine, in 1892. These institutes are now very common.

One of the great problems of Christian Endeavor work has been that of sustaining the interest of members in the movement.[3] One of the ways adopted to secure this end has been the various enrolment plans promulgated from time to time. The Tenth Legion is one of the most significant, composed of those who enrol

[1] *The Independent*, LXVI, 847, April 22, 1909.

[2] Brown, *Sunday School Movements in America;* Cope, *Evolution of the Sunday School.*

[3] W. T. Ellis in *The Independent*, LIII, 1900; August 15, 1901.

as giving a tenth of their income to religious work. This originated in New York in 1896, and was adopted at the international convention of 1897. At the same convention was launched the enrolment of the Comrades of the Quiet Hour, consisting of those who would spend fifteen minutes daily in private devotions. The Macedonian Phalanx was composed of those individuals or societies who gave $20.00 at one time to some special missionary or benevolent object; this was later given up. These and similar enrolments have not been organizations but simply lists of those to whom the given idea appealed and who entered upon its observance.

The employment of the paid state secretary marks a distinct change of policy. When Dr. Clark became president, and frequently thereafter, he enunciated the doctrine that the organization should maintain no paid officials. But the logic of events has been too strong. Societies have died out for lack of a little encouragement; other groups of young people could easily have been organized with a little assistance; the example of denominations that have employed paid officials or used their denominational organization to push their recognized societies has been ever before the eyes of Endeavorers. The result could easily be foreseen. In 1901, Ohio engaged the first paid secretary, and since that time the plan has been taken up in many states, though few as yet employ a secretary for all his time. Illinois reported in 1912, after one year's work of such a secretary, 107 societies reorganized, and "seven hundred and sixty-eight other societies added to the rolls."[1]

The continued growth of the Christian Endeavor movement has been great. The number of members is counted by millions. It is not, however, a matter of small importance to ask what value is to be attached to these figures. The example of the Epworth League is instructive. For years they reported membership by hundred thousands.

A cross file showing charters issued to any given locality was first created in 1905; and it was found that in a large number of instances three senior charters had been issued to the same appointment, the earlier chapters dying and being succeeded by others. In a still larger number of cases two charters were issued in this way. Thousands of other charters had been issued to rural chapters that had passed out of existence.

[1] *Year Book, Chicago Christian Endeavor Union*, 1912, p. 45.

The first serious attempt recorded to learn the actual strength of the League was made by the General Secretary in the latter part of 1904. Through their presiding elders, accurate reports were secured from fifty districts, well distributed throughout the church. The number of senior charters issued in these districts was 2,873. The actual number of chapters was 1,714. Applying this ratio of shrinkage to the number of senior charters issued for the whole church, May 15, 1904, gives 12,915 senior chapters possibly existing (as opposed to 22,141 reported in 1904) at that time. This estimate, however, may have been too great, as reports are most obtainable from districts above the average in condition.[1]

In 1910, the *Epworth Herald* said: "The Methodist Year Book for 1910 contains the first reliable summary of Epworth League statistical reports ever given."[2]

If a closely organized denomination declares that the reports of its young people's societies for 21 years are 41 per cent too large, and thinks 45 per cent inflation more nearly correct, it is obvious how entirely unreliable the so-called statistics of Christian Endeavor, Baptist Union, and other societies must be which have no means of checking up returns. In 1911, the Illinois Christian Endeavor Union reported 1,029 societies. The new secretary found that 282 of these had disbanded, that 107 were not running, and his report does not profess to be complete.[3] Computed on this basis, however, there was an inflation of 37.8 per cent. We can safely say that at least 45 per cent of the reported membership of all societies which are not able to *demand* accurate yearly reports is "water."

We turn now to consider a group of new societies, which may be regarded as differentiations from the Christian Endeavor movement. The rise of a new organization appealing for a constituency to people already conversant with an organization somewhat similar suggests that the earlier society is considered in some respect inadequate to fit the situation; that is, it implies criticism or protest. When the new organization is received with continued favor by any considerable body of people, we must understand not only that these people indorse the criticism, but that the new society meets their needs as the earlier did not. The numerical success

[1] *Epworth Herald*, XXIII (1912), p. 336. [2] *Ibid.*, XXI (1910), 208.

[3] *Year Book, Chicago Christian Endeavor Union*, 1912, p. 45.

of any organization, however, does not indicate the value of all its ideals, nor the worth of the ideals regarded as primary by its leaders. Thousands of Good Templars belong to the organization, not because of its temperance principles, though they believe in them, but because their friends are there, and this affords them a recognized meeting-place. The successful propagandist is he who is able to utilize primary instincts to float his enterprise. The enterprise of greatest value to its members and ultimately to the world is that in which fundamental human desires and needs, both individual and social, are made the primary elements. The new organizations of this period mark a protest against limited or false standards, and indicate a search for more adequate ideals. The most important result thus far is the conviction that no single type of religion or form of activity will command the enthusiastic allegiance of all evangelical Christians, not to speak of the vast masses outside these groups. The immediate consequence is the impracticability of setting up one standard form of organization or ideal of religious experience or expression for all communities and communions, and for different types of church within the same communion. The corollary is that each denomination, each community, and each church must study itself, determine its needs, and act accordingly. From this standpoint we shall consider some of the more important variations from current ideals.

Of denominational organizations we shall study two regarded as typical: the Epworth League, representing the connectional society, and the Baptist Young People's Union of America, embodying the federal principle. We shall give a sketch of their histories and note some elements of protest.

The Epworth League.—The Epworth League is to be traced to the lyceum started in Philadelphia prior to 1872, which secured recognition from the General Conference of 1876. This was not a success, and about 1884 Bishop J. H. Vincent began to organize Oxford Leagues,[1] for which he secured the approval of the Centenary Conference at Baltimore, 1884, and adoption by the Methodist Sunday-School Union, on December 17, 1884, with the appointment of a board of control. Its aims were ambitious:

[1] *Epworth Herald*, May 16, 1891; Vincent, *ibid.*, June 14, 1890.

(1) To study the Holy Scriptures with a view to the promotion of personal piety; (2) to become familiar with the biblical origin of the doctrines, spirit and methods which characterize their own church . . . . ; (4) to trace the origin of the modern evangelical revival known as Methodism . . . . ; (5) to promote personal consecration to practical work . . . . ; (6) to promote intellectual training under the auspices of the church among those who no longer attend school . . . . ; (7) to . . . . publish and circulate permanent documents devoted to the history, philosophy, doctrines, and institutions of Methodism.

Each member was required to pursue courses of study, to attend the public services of the church, to contribute each year to each benevolence of the church, and to assist the pastor in practical work. A uniform constitution was required of each society. The League was indorsed by the General Conference of 1888, and by May, 1889, there were about five hundred societies.[1]

The Young People's Methodist Alliance[2] was born at the Des Plaines camp meeting, in 1883, among a group of people seeking entire sanctification. Organization was effected under the title "Young People's Christian Alliance," and a pledge adopted. In 1885, the constitution was made national in character, the name "Young People's Methodist Alliance" was taken, and the *Alliance Herald* authorized. Its badge was a white ribbon with a scarlet thread running lengthwise, and one of its three mottoes was, "We live to make our own church a power in the land, while we live to love every church that exalts our Christ."[3] In the spring of 1889, there were 410 alliances.

The Young People's Christian League[4] was organized in Boston in 1887, under authority of a resolution of the Boston preachers' meeting. Its purpose was to federate existing gilds, lyceums, bands, etc., in Methodist churches, without change of name or constitution, and to organize societies in churches having none. Reading-courses were outlined and prayer-meeting topics prepared. Its motto, "Look up and lift up," was suggested by Bishop Vincent. By 1889, it had auxiliaries in New England, New York, Ohio, Georgia, South Carolina, Texas, and Dakota.

[1] *Epworth Herald*, December 6, 1890; May 16, 1891.

[2] *Ibid.*, May 16, 1891.

[3] Written by Bishop Simpson.

[4] *Epworth Herald*, March 14, 1891; May 16, 1891.

Two other general societies of less importance, the Methodist Young People's Union (founded in Detroit, Michigan, in November, 1887) and the Methodist Episcopal Alliance of the North Ohio Conference (organized in Ashland, Ohio, in September, 1888), secured a local following.

In addition to these societies (1,000 in number), there were at least twice as many Christian Endeavor societies, and a considerable number of Young People's Associations and other independent organizations. The large societies were competing strenuously, and, although young people's societies were rapidly being organized, a condition of tension was produced. In this situation representatives of the five Methodist societies met in Cleveland, Ohio, May 14, 1889, and united to form the Epworth League.[1] The mottoes of the Y.P.C.L. and the Y.P.M.A. were taken over, and also the badge of the latter. The organization adopted was in general that of the Oxford League. The Sunday-School Union and the Tract Society financed the new organization until 1892, though from the first meeting of the board of control (1890) an annual collection for the expenses of the general office was asked from each society, and a charter fee of twenty-five cents was charged each League registering at headquarters. *Our Youth*, a paper started by Bishop Vincent December 5, 1885, was made over into the *Epworth Herald*, and its first number issued June 7, 1890.

With the union of these rival societies, Methodists everywhere began to fall in line, and not a few Christian Endeavor societies became Epworth Leagues. It is not to be wondered at that the Christian Endeavor officials should seek to stem the current. Pamphlets, containing opinions from Methodist ministers favorable to Christian Endeavor, were sent out from the Christian Endeavor publishing house to Methodist pastors and others—an act which, however natural, was scarcely in good taste.[2] An official protest from the United Society of Christian Endeavor was presented to the board of control of the League about the same time. It says:

> We feel that this name [Christian Endeavor] and these principles [prayer-meeting pledge, consecration meeting, dual membership, and lookout

[1] Buckley, *History of Methodists in the United States*, 1896, p. 673; *Epworth Herald*, December 2, 1893, p. 458.

[2] *Epworth Herald*, October 4, 1890, p. 9.

committee] should be allowed to remain together, and that to adopt the name without the principles, or the principles without the name, will produce confusion and is not fair to the Christian Endeavor society.[1]

The board of control in reply cited some of the facts previously noted in this chapter. Early in 1892, Dr. Clark met the board of control and asked that the Christian Endeavor societies be not interfered with. The board assured him that no pressure had been or would be brought to bear upon Christian Endeavor societies to become Epworth Leagues. They suggested that a young people's evangelical alliance be formed in cities and towns, to which Dr. Clark assented, providing existing Christian Endeavor unions remained intact. The board appointed a committee on fraternal relations to meet with a similar committee from the Christian Endeavor society. The latter committee was appointed three and a half years later.[2]

The further official relations between the two societies have been polite, not cordial. The Epworth League has from the first professed its willingness to form a federation with the Christian Endeavor society, but has declined to change its name, with the probable result of encouraging the use of Christian Endeavor literature. It has been a source of irritation that the Christian Endeavor society has refused to receive fraternal delegates from any other society, and that state, county, and city Christian Endeavor unions have been advised to follow the same rule. In many cases they have used their own judgment, but this has not been universal. The Christian Endeavor leaders have left no stone unturned to secure the adoption by the church of the name Christian Endeavor, or Epworth League of Christian Endeavor as an alternative designation. In one case committees from the two societies had agreed on the latter name, but the board of control refused its sanction, and the General Conference was even more decided when an appeal was taken to it. It cannot be said that the attitude of the *Golden Rule* has been conducive to good feeling. In 1895 the editor of the *Epworth Herald* wrote: "During the entire career of the *Epworth*

[1] *Epworth Herald*, November 15, 1890. Cf. a similar statement, adopted at the Christian Endeavor convention of 1891, in *Golden Rule*, October 1, 1891.

[2] *Epworth Herald*, II, 620, 1892; VI, 331, 1895.

Herald the *Golden Rule* has never once referred to us in a kindly way and has never mentioned our name except to criticize."[1] Many Christian Endeavor leaders denounced the League bitterly, and accused it, for the most part mistakenly, of having stolen Christian Endeavor principles. On the other hand, the attitude of the *Herald* was rather condescending, owing to the rapid growth of the League and the fact that its subscription list soon passed that of the *Golden Rule*, a lead which it has ever since maintained. Moreover, the church sedulously weeded out the Christian Endeavor societies, and succeeded so well that there were said to be only 150 in 1905, of which 57 were in Philadelphia.[2] It can hardly be disputed, however, that the weekly young people's prayer-meeting as a universal institution among Methodists and the general interest in youth were at least largely stimulated by the rapid growth and great enthusiasm of Christian Endeavor.

At the General Conference of 1892, the Epworth League was formally adopted. Its object was stated to be "to promote intelligent and loyal piety in the young members and friends of the church, to aid them in the attainment of purity of heart and constant growth in grace, and to train them in works of mercy and help." Any local organization might become a chapter when it adopted the aims and plans of the League, when its plans and officers were approved by the pastor and official board, and when it was enrolled at the head office. Unless it became explicitly an Epworth League, however, it was only an affiliated society with limited privileges. The general board of control was to consist of 29 members, 15 appointed by the bishops, of whom one, a bishop, should be president; the other 14 members were to be elected, one from each conference district. Provision was made for an editor and a general secretary.

A footnote to the Constitution,[3] providing that no legislation then proposed "is intended to disturb the present status of other

[1] *Epworth Herald*, February 9, 1895; p. 589.

[2] *Ibid.*, XV, 1341, May 27, 1905. Cf. *The Independent*, XLIX, 398; *Golden Rule*, July 25, 1895, p. 975; *Christian Endeavor World*, XXV, 60; *Epworth Herald*, August 9, 1890; September 13, 1890; and August 29, 1891.

[3] *Ibid.*, July 2, 1892.

young people's societies now organized in Methodist Episcopal churches which are under the control of the pastor and quarterly conference," led to misunderstanding, Endeavorers interpreting it to mean a measure of official recognition to Christian Endeavor societies. That interpretation was, however, officially contradicted.

> The expectation was unanimously expressed [at the General Conference] that before long every society in the church would become an Epworth League. It was stated, however, that some Christian Endeavor societies were not yet quite ready to become Epworth Leagues. We were therefore asked to insert the clause . . . . giving assurance . . . . that they were not to be arbitrarily disturbed before they were ready to come into the League by their own harmonious action. . . . . I do not believe there was one out of the five hundred delegates who does not hope and expect that eventually every young people's society in our church will be an Epworth League.

The constitution which local leagues were required to adopt contained some important elements. The pledge was left optional with each society, but, if adopted, divided the membership into active and associate. The pastor was ex officio a member of the cabinet. The officers must have the sanction of the pastor and the official board. The president ordinarily became a member of the quarterly conference. The outline of activities was most comprehensive.

To detail the history of any organization is outside our plan, but some items will be illuminating. The growth of the League, with every preacher, district superintendent, and bishop supporting it, was phenomenal. The circulation of the *Herald* reached 125,000 in 1904, and is now about 100,000. The League was adopted virtually without change in 1890 by the Canadian Methodist church and the Methodist Episcopal Church South, each with its own paper and general secretary. The decline of the inspirational convention and the development of the summer school of League methods is part of the general movement among young people. The production, before 1907, of a completely graded course of lessons for junior, intermediate, and senior Leagues is notable. In the place of further particulars, Table II, placing side by side the organization of the Oxford League activities of 1888—adopted with very few changes in 1892—the Epworth League "cross" of 1903, and the new scheme of 1913, will reveal many significant changes of emphasis.

The Epworth League arose as a fourfold criticism. It was a criticism of the assumption, which interdenominationalism is

TABLE II

Oxford League, 1888	Epworth League, 1903	Epworth League, 1913
I. Dept. of Christian Work: First vice-president, chairman	I. Dept. of Spiritual Work: First vice-president, chairman	I. Dept. of Spiritual Work: First vice-president, chairman
1. Weekly prayer-meeting	1. Weekly devotional meeting	1. Spiritual welfare of members
2. Missionary work	2. Spiritual welfare of members	2. Study and practice of personal evangelism
3. Spiritual welfare of members	3. Personal evangelism	3. Weekly devotional meeting
4. Christian work among young	4. Bible-study	4. Bible-study
5. Sunday-school interests	5. Morning watch	
	6. Sunday-school interests	
	7. Open-air meetings	
	8. Junior League	
II. Dept. of Literary Work: Second vice-president, chairman	II. Dept. of World Evangelism: Second vice-president, chairman	II. Dept. of World Evangelism: Second vice-president, chairman
1. Lectures and literary entertainments	1. Study of church benevolences	1. Study of missions and other benevolences
2. Lyceum reading-circles, libraries, and all educational work	2. Christian stewardship	2. Monthy missionary meetings
3. C.L.S.C. readings	3. Missionary committee	3. Study of Christian stewardship
4. Oxford League readings	4. Mission library and literature	4. Definite missionary work
5. Home culture circles	5. Mission-study classes	
	6. Missionary meetings	
	7. Cycle of prayer for world evangelism	
III. Dept. of Social Work: Third vice-president, chairman	III. Dept. of Mercy and Help: Third vice-president, chairman	III. Dept. of Social Service: Third vice-president, chairman
1. All sociables and social entertainments	1. Systematic visitation	1. Mercy and help
2. Systematic visitation	2. Care of poor and sick	2. Studies in social service
3. Reception and introduction of members	3. Hospitals and other charities	3. Good citizenship
4. Look-up Legion work	4. Temperance reform	4. Temperance reform and social purity
5. Social purity	5. Temperance literature	
6. Temperance	6. Temperance study classes	
	7. Social purity	
	8. Good citizenship	
IV. Dept. of Entertainment: Fourth vice-president, chairman	IV. Department of Literary and Social Work: Fourth vice-president, chairman	IV. Dept. of Recreation and Culture: Fourth vice-president, chairman
1. Music for all meetings; selection of chorister	1. General literary culture	1. Athletics
2. Excursions and picnics	2. Lecture courses	2. Social entertainments and music
3. Amusements for all meetings	3. Committee on *Epworth Herald*	3. New members; circulation of *Epworth Herald*
4. Home mission work	4. Reading-courses and libraries	4. Literary meetings
5. Badges and signals	5. Promotion of social life in the church	
6. Children's Day exercises	6. Seeking new members	
	7. Music for all meetings	
	8. Social entertainments	

always apt to make, that the peculiar doctrines, practices, and spirit of Methodism were of relatively small importance. With the exception of a small minority, the Methodist denomination did

not believe that. They objected to their young people absorbing as a steady diet the literature which constantly made that assumption, or which was not in a position to emphasize aspects of history and religious experience which Methodism held dear. At the very least, it was an instance of the good being an enemy of the best; at the worst it was an undermining of the very foundations of their church. Their interest was both ecclesiastical and personal: they were convinced not only that the church was in danger, but that their young people would fail to attain a well-rounded spirituality, and that the world would be by so much the poorer. As a matter of fact the *Epworth Herald* from its first number breathed a spirit of evangelism which the *Christian Endeavor World* has never attained.

The United Society of Christian Endeavor virtually acknowledged the justice of this criticism, for while in 1889 they had "deprecated the running of denominational lines through the Christian Endeavor movement,"[1] in 1892, at the New York convention, denominational rallies were held for the first time, and these have been a feature of each successive gathering.

It was a protest against the failure of the ordinary church to organize its young people's society as a part of its organic life. It has been frequent cause of complaint against the young people's society in general that it stands out as an independent entity, having no organic relations with the Sunday school on the one hand, or with the church organization on the other; that it recruits itself, not from the Sunday school or church, as such, but by the organization and direction of junior and intermediate societies after its own kind; that its only connection with the church has been the fact that many of its members belong to the church or Sunday school, and that it uses the church building without paying rent. In the case of a Christian Endeavor society, its plans are formulated by an agency outside of both church and denomination, the plans have little if any reference to other departments of church work, and the official board of the church is seldom asked to pass upon them. To the reply that the particular church is entirely to blame for that state of affairs, the Methodists answered: We do not care to expose

[1] Rev. M. G. Kyle, in *The Independent*, XLIV, 934.

our churches and pastors to that possibility, but propose to organize our young people's society as an integral part of the church and denominational life. Thus the pastor is explicitly made a member of the local cabinet, the officers must be approved by the official board of the church, the president becomes a member of the quarterly conference, and the plans of the League as a whole and the policy of the paper are determined by responsible members of the church and made to harmonize with its general aims.

The formation of the League was a criticism of the inadequacy of the Christian Endeavor ideal of religion and of the methods to be employed in developing the religious life. That ideal consists, according to the pledge, in striving to do whatever Christ would have one do. If this general statement were left by itself, no one could offer any objection. But it is an obvious principle of interpretation that when a general statement is followed by a series of particular statements, the latter are the explication of the former. And when one asks what, on Christian Endeavor standards, Christ would have one do, the answer is: Read the Bible and pray, attend prayer-meeting and take part. "Being true to all one's duties" is simply what the "moral" man does; these others are the specifically Christian demands. There is an utter absence of all explicit reference to brotherly helpfulness, which Jesus declared to be a full half of true religion. The Epworth League was organized on an all-round conception of life, including not alone the devotional, but the literary, recreational, and philanthropic elements as well. The League has learned much since, but to it was given the broader vision.

Finally, the League was a protest against the use of the pledge, as shown by the fact that the pledge was made optional with the individual society. It ought to be said that the form of pledge offered by the League to those societies desiring one revealed no new principles of pledge-making beyond the introduction of a prohibition, and in this respect it was distinctly inferior to the Christian Endeavor pledge. This element persists even in the pledge of 1913.

[1] *Epworth Herald*, XXIV (1913), p. 587.

In reaction against this criticism, the validity of which it denied, the Christian Endeavor society about this time promulgated the so-called "cast-iron" pledge, as follows:

> Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and read the Bible every day, and to support my own church, in every way, especially by attending all her regular Sunday and midweek services, unless prevented by some reason which I can conscientiously give to my Savior; and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an Active Member I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call.

We take this opportunity to complete what we have to say of the pledge. Of 55 Chicago pastors, representing all the leading communions and selected without any knowledge whatever of their opinions, only 7 were in favor of the pledge; 16 declined to express an opinion; 15 gave qualified approval (e.g., "valuable if lived up to"); and 17 opposed the pledge, their expressions running all the way from "It is contrary to the spirit of spiritual religion," to "We do not regard perjury as a means of grace." How far this attitude is general it is impossible to say, but it seems probable that it fairly represents the convictions of thoughtful men. In response to much criticism, the United Society has issued two other pledges, both much shorter. But are even these made to be kept? Dr. Clark and his fellow Endeavorers give us to understand that they are to be interpreted liberally, for in the efficiency campaign of 1911–1913 one of the points set for a *standard* society is that "three-fourths of members respond at consecration meetings in person or by message." In this same campaign, an "effective Endeavorer" was one who among other things attended "three-fifths of the society prayer-meetings for five months." It is not regarded as a possibility that all who promise Jesus Christ either to be present at or to send a message to the monthly consecration meeting will keep their promise. A "standard" society is one in which only

one in four breaks the most solemn vow conceivable. As it is with the consecration meeting, so it is with other parts of the pledge. On Dr. Clark's own figures, 24 per cent of Endeavorers pledged to attend *all* the regular Sunday and midweek meetings practically never go to the church prayer-meeting or the Sunday evening preaching service.[1] How it fares with daily Bible-reading and personal devotion, with being "true to all my duties" and striving to do "whatever" Christ would have one do, we can only surmise, but there is no reason to believe that those parts of the pledge are better kept than the others. That some are helped by the pledge is undoubted, but when it leads to moral deterioration for one in every four, something is surely wrong. The real fact is that a means of religious inspiration of unquestioned value has been made an end in itself. It is a modern instance of "man being made for" an institution.

If one were to point out some weaknesses of the Epworth League, one might mention the following:

1. It takes a negative attitude toward amusements. The theater, the dance, the card table are singled out for especial condemnation, and very little of value is suggested in their place. The reiterated "Don'ts" prove what is common knowledge, that young people do these things; and the tragedy of the situation became evident when the most prominent leader of the organization perished in the Iroquois Theater fire in Chicago. If the League puts the common amusements under the ban, it is its undeniable duty to provide something else equally attractive. This it has not done.

2. Its scheme of activities is logically complete but psychologically fallacious. To work so complex an organization requires the skill of an efficiency engineer. It leaves too little room for initiative or for the joy of discovery. It is a burden to many societies. It seems to have been made with an eye to logical completeness rather than on the basis of a study of actual conditions. The only society in which it is really at home is in a large city

[1] Cf. also: "One hundred and four societies reporting show an average attendance at the midweek prayer-meeting of over 34 per cent of their membership and of more than 75 per cent at the Sunday evening service."—Chicago Christian Endeavor Union, *Report*, 1912–13, p. 34.

church. The practical working out is such that there is virtually no difference between a Christian Endeavor society and an Epworth League.

3. It is ultra-Methodistic. That Methodism has elements without which the world would be distinctly poorer few will question. But Methodists themselves grow weary of the denominational self-glorification. Too little recognition is given to the aspiration, endeavor, and achievement of the rest of the Christian world, a recognition which would make better Methodists and surely better Christians.

A final word ought to be added. Theoretically at least, no other church organization has been so responsive to changing conditions as the Epworth League.

The Baptist Young People's Union of America.—The Baptist Union arose as part of that denominational emphasis initiated by the Methodists, which found a response in nearly every communion. The Loyalist movement, so called from a suggested motto, "Loyalty to Christ in all things at all times," started in Kansas in 1887, and was indorsed by the Baptist State Convention of 1888. Its purpose, as soon became clear, was to organize an exclusive society of Baptist young people. The idea was welcomed in the Middle West, Kansas Baptists arranging a young people's program at their convention of 1889, and inviting the young people to attend. Nebraska organized a state convention in 1889, and Iowa in 1890. Chicago formed a city union on August 12, 1890.[1]

A conference, called to meet in Boston in 1889, met in Chicago in 1890, and was attended by representatives from fifteen states. It was agreed that no existing society should be antagonized in the new organization. An executive committee was appointed to study the problem more closely and to prepare plans for a national convention. In October of this year two ardent advocates started *The Loyalist*, and in its columns the executive committee made its first statement, which was important as showing a decided opposition to a pledge, and substituting therefor a declaration.[2]

[1] *The Loyalist*, I, 18; *Young People at Work*, December 20, 1890.

[2] *The Loyalist*, October 16, 1890.

The discussion was nation-wide, even the South, with its pronounced antagonism to all young people's societies in the church, taking some part. Loyal Endeavorers opposed it heartily, one pastor sending a circular to every Baptist minister asking him to organize a Christian Endeavor society in his church.[1] As in the case of the formation of the Epworth League, the United Society of Christian Endeavor took a hand in the discussion, sending to Baptist ministers all over the country Baptist articles in opposition.[2] At the other pole, as compared with those who thought Christian Endeavor sufficient for all needs, stood the Loyalists, who desired a society with a uniform constitution in all the churches. The largest and ablest party consisted of those who sought a middle ground, and found it in a federation in which every young people's society in a Baptist church, without reference to name or constitution, should be enlisted.

At this juncture the American Baptist Publication Society purchased *The Loyalist*, and changed its name to the *Young People at Work*.[3] The secretary of the Society, recognizing the gravity of the situation, invited representatives of all parties to meet at Philadelphia, April 22, 1891, for friendly discussion. Two of the three Baptist trustees of the Christian Endeavor society were present, and everyone was heard. The result was the "Basis of Organization."[4] The new society should be a federation of all young people's societies in Baptist churches, without respect to name or constitution. The *Young People at Work* was to be the official organ, and should be impartially hospitable to all societies, devoting itself "to the indoctrination of the Baptist young people in the distinguishing tenets of Baptist churches," and to urging hearty co-operation in denominational enterprises. Each society should be left free to determine into what measure of interdenominational fellowship it should enter.

This document, together with the attention paid to the incipient organization by the Publication and Home Mission societies at the anniversaries in May, cleared the way for the first national

[1] *Y.P.A.W.*, January 24, 1891. [2] *Ibid.*, April 18, 1891.

[3] *Ibid.*, May 9, 1891; *Baptist Union*, IV, 466, 857.

[4] *Baptist Union*, IV, 464; Bacon, *Young People's Societies*, p. 226.

convention of the Baptist Young People's Union of America, in Chicago, July 7 and 8, 1891. Over fifteen hundred delegates assembled, organization was effected, and national, state, and associational constitutions adopted. It was the only national Baptist society in existence. The object was stated to be "the unification of the Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organizations." The model local constitution, not compulsory, embraced among other things an optional pledge and an optional organization by committees or departments. The board of managers, elected by this delegated body, was ordered to engage a general secretary, preferably a layman, and to open a general office in Chicago.

It was at once felt to be necessary that the Union should control its own paper, inasmuch as it was a national organization and the A.B.P.S. was a northern society. The *Young People at Work* was purchased, moved to Chicago, and called the *Young People's Union*. In 1894, its name was changed to the *Baptist Union;* and in 1904 it became a monthly under the name of *Service*. The purchase of the paper, the payment of the secretary, and the conduct of the office entailed large expense, and thus began a long struggle for the "founding fund," which was not finally pledged until November 30, 1901. At the convention of 1908, it was stated that for the first time in its history the Union did not announce a deficit. The financial problem was, however, constantly before the managers, and in 1908 the A.B.P.S. purchased *Service*, created a Young People's Department, and gave explicit directions to its Sunday-school missionaries to pay especial attention to young people's work. In 1910, upon petition, the Northern Baptist Convention (organized 1908) appointed a Young People's Commission, which in 1911 became a permanent department of the denomination. In 1912, the managers of the B.Y.P.U.A. were requested to convey to the Commission such functions as would enable it to "superintend the work of organization of young people's societies in the territory of the Northern Baptist Convention,

together with the inspirational and educational work therein." This was accordingly done, and from 1913 the literature of the B.Y.P.U.A., so far as it relates to the northern states, bears the imprint: "The American Baptist Publication Society and the Northern Baptist Convention through its Young People's Commission."[1]

The official relations of the Union with the Christian Endeavor society have been most cordial.[2] After the first fear that the Baptist Union was to be an exclusive society, there came to be the most friendly feeling. The Christian Endeavor officials readily saw the necessity for a denominational union from the facts that in 1891 there were, in addition to perhaps two thousand Baptist Christian Endeavor societies, at least as many independent organizations, most of which simply would not affiliate with the Christian Endeavor society; that there were considerably over twenty thousand Baptist churches with no young people's society of any sort; and that the denomination had not only the right but the responsibility of taking its young people under its direction. Within the denomination there has been considerable lack of adjustment. An official pronouncement of 1911 declares: "It has been found difficult to convince societies of other names that they are on an equal footing in the B.Y.P.U.A. with those societies bearing the denominational name, or that it was possible to maintain a dual allegiance with equal cordiality."[3] For this the attitude of the Christian Endeavor society toward the Epworth League is responsible, Baptist Endeavorers applying to their own situation statements made with reference to quite other conditions. It is probable that the Young People's Commission will end this misunderstanding.

The genius of the Baptist Union is seen in a resolution passed at the first, the organizing, convention: "Resolved, That this convention urge the local societies to devote at least one hour a week to the systematic study of the Bible, and that we request the Board

[1] Young People's Commission, *Report*, 1913.

[2] Cf. *Golden Rule*, June 4, 1891; *Y.P.A.W.*, June 13, 1891; *Christian Endeavor World*, November 15, 1901; *Baptist Union*, January 12, 1902.

[3] *Report of the Commission on Young People's Work*, 1911.

of Managers to arrange such a course of study and provide suitable material for the same."[1] The study element, embracing a field considerably wider than study of the Bible, has been distinctive of the Union. Series of studies on "The Historical Books of the Old Testament," "Work with the Unsaved," "Dominant Religions," and "The Great Commission" ran through the paper in 1891. The "Week Night Symposium," consisting of four series, one study of each series once a month, began December 9, 1891, and comprised "Bible Study," "Church History and Polity," "Christian Work and Missionary Knowledge," and "Science and General Literature." At the convention of 1893, these studies were named the Christian Culture courses (after a course on "Christian Culture" given by Rev. J. H. Campbell of New York),[2] and four-year cycles were outlined. The Bible Reader's course, begun in the fall of 1892, planned to read the Bible, daily, systematically, and completely in the period. The Conquest Missionary course, also begun in 1892, set itself to cover the mission fields of the world with especial reference to Baptist missions. The Sacred Literature course, which had run from the beginning, included "Messianic Expectation," "Life of Christ," "Apostolic Age," and "Christian Ethics." Similar courses were prepared for the juniors in 1894 and thereafter, and four notable textbooks for an advanced course appeared later. These studies were freely acknowledged to be of superior merit, the *Epworth Herald*, for instance, saying: "The Baptist Union excels all other young people's societies in its plans for literary and biblical culture." The way had been prepared by the Chautauqua reading-courses and the American Institute of Sacred Literature, and outline studies had been made occasionally by progressive pastors for their young people, notably by Dr. Erastus Blakslee in 1888, whose courses grew into the Bible Study Union graded Sunday-school lessons. But no such comprehensive plan as that of the Baptist Union had been known up to that time. It exerted wide influence, similar courses being prepared by Presbyterians, United Brethren, Disciples, and others, and the *Golden Rule* fell in line with courses on "Good Citizenship" and "Missions"

[1] *Y.P.A.W.*, July 18, 1891.

[2] *Young People's Union*, February 6, 1892.

in 1894. In particular, the Conquest Missionary courses prepared the way for the great mission-study movement in the churches a decade later.

In time new arrangements were seen to be necessary. At a conference in 1907 between the Union and the missionary societies, it was agreed that the primary responsibility for missionary education lay with the latter, under whose direction mission-study classes should be organized, the Union co-operating to the fullest extent, and the monthly missionary meeting to be under joint direction. In consequence, the Baptist Young People's Forward Mission Movement was announced in 1907, and in 1908 this was merged into the Baptist Forward Movement for Missionary Education, thus co-ordinating all the missionary education in the church. The work of making a careful survey of the whole field of the denomination's educational activities fell to the Convention's Commission on Moral and Religious Education, appointed in 1911. One result of the work of the Young People's Commission is the hearty commendation of the Baptist Union courses to Baptist Endeavorers by the United Society of Christian Endeavor, for the the first time in 1913.

Regarding the Baptist Union as the expression of dissatisfaction with the limitations of earlier forms of organization, particularly the Christian Endeavor society, we note as elements of this criticism the following:

1. Its optional pledge and the explicit statements of many leading clergymen indicate a protest against having a pledge as a central feature in the organization. The brevity of the pledge suggested for those desiring one is also significant in view of the fact that about this time the long, "iron-clad" Christian Endeavor pledge is being introduced.

2. As a denominational organization, it is a criticism of an inherent limitation of the Endeavor movement. The Christian Endeavor Society had been on friendly terms with the Union, but it could not organize a denominational society or provide denominational instruction.

The instructional element of the Union, which is its distinctive contribution to the young people's movement, declares in effect

that a young people's society which is essentially a prayer-meeting organization is only partially meeting its obligations. The Christian Endeavor leaders had feared that the educational work would "destroy the spirituality of the young people's movement,"[1] that there was grave danger that it would give undue prominence to controversial sentiments, particularly in the case of doctrinal study. This attitude indicated a weakness in the Christian Endeavor organization, partly remediable, as its excellent courses since 1894 testify, and partly inherent, for it was necessarily limited by the convictions of the narrowest constituent denomination. On the other hand, the studies of the Baptist Union offered a much larger field for biblical and doctrinal work, and it gave opportunity for much more definite application in its missionary courses. If the Baptist courses sometimes left the student wondering what other denominations were doing, the Christian Endeavor society left him in doubt concerning what any denomination was seeking to accomplish. An attempt was made to meet this weakness by the offerings on "Christian Endeavor Day" to some specific denominational object, but this could hardly be said to be more than a makeshift.

3. The Baptist Union was a protest against the unwillingness of the Christian Endeavor society to federate with other young people's societies. The *Golden Rule* said that the Union's "platform is catholic and broad; as such we heartily approve it, and wish for its sincere advocates a full and glorious success."[2] But the Christian Endeavor society declined to stand on the same platform. According to one who had been an official of the Endeavor movement for ten years, "It stands committed to one form and name of organization and it makes the latter a prerequisite to entrance into its fellowship."[3] One wonders how Dr. Clark could say that federation is an accomplished fact[4] when the entire body of Methodist young people, not to speak of large numbers of Baptists,

[1] Quoted, *Baptist Union*, October 20, 1894.

[2] *Golden Rule*, June 4, 1891; *Y.P.A.W.*, June 13, 1891.

[3] W. T. Ellis, *The Independent*, August 15, 1901.

[4] Clark, *ibid.*, September 12, 1902.

Lutherans, Episcopalians, and many others, stand outside. The Baptist Union is, however, not only a protest; it is a prediction of the good day when Y.M.C.A., Y.W.C.A., King's Daughters, Brotherhood of St. Andrew, Epworth League, Luther League, Christian Endeavor society, and all the rest shall find some cause superior to personal pride, denominational interest, and pecuniary profit, a cause great enough to rally all in whom is the spirit of the Lord Jesus.

If one were suggesting the limitations of the Union, the following should probably be included:

1. A lack of pride in the organization on the part of the membership and the denomination as a whole. The management declared time and again that $10,000.00 a year would put it on a sound financial basis, but it was not forthcoming. One man in particular was allowed to use his business credit for the organization's debts for fifteen years.

2. An almost utter failure to respond to changing conditions. The character of the Christian Culture courses and the society's activities is in no essential respect different today from what it was fifteen years ago. Its ideal is limited by the prayer-meeting and the study courses. Community study, practical philanthropy, and social service have crept in rarely and surreptitiously.

These things are not fatal nor inherent in the movement, but they must be taken into consideration if continued usefulness and attractiveness are to be expected.

Nothing would be gained by going further into detail on this matter of denominational differentiation. It found expression in all large denominations in one form or another, and in many smaller ones. The United Presbyterians formed their Young People's Christian Union; the Evangelical Association, its Young People's Alliance; the Lutherans, their Luther League of America; the Universalists, their Young People's Christian Union; the English Wesleyans, their Wesley Guild. A strenuous effort was made to have the Presbyterian General Assembly adopt the Westminster League as its official society. This failed, owing to Christian Endeavor influences, which were apparently not strong enough to warrant an attempt to have the Christian Endeavor made the

official society.[1] Shortly afterward a Young People's Department was established in the Board of Home Missions. The Methodist New Connection of England adopted the Epworth League, but the following year they found that the London Sunday School Union had organized so many Christian Endeavor societies in their churches that they reversed their decision of the previous year and adopted the Christian Endeavor organization. The United Evangelical Church in America had formed a Keystone League, but later changed it to the Keystone League of Christian Endeavor. The United Brethren formed a Young People's Christian Union which later became the Young People's Christian Endeavor Union of the United Brethren Church.

These latter instances suggest that very much less than justice would be done the entire situation if mention were not made of the fact that to some denominations, and to many in every denomination, the criticisms implied in this denominational movement awakened no response, and in many cases were incomprehensible. Christian Endeavor became the official society for the following denominations, among others: Reformed Church in America, Quakers, Disciples, Congregationalists. To a greater or less extent, Christian Endeavor societies exist among some eighty denominations at the present day. The Christian Endeavor is in no sense an official federation of the denominations, inasmuch as, with rare exceptions, the trustees do not officially represent their churches, and in some instances have been out of harmony with the prevailing opinion of their communion, as is the case, for example, among Methodists. Nevertheless, all except the most sectarian must gladly recognize the profound service of the Christian Endeavor movement to our modern Christianity, in the assistance it has rendered in bringing the denominations into friendly association and co-operation.

[1] Breed, *Presbyterian and Reformed Review*, 1896, p. 648.

CHAPTER VII

THE PERIOD OF DIFFERENTIATION—*Continued*

A second line of differentiation has been on the basis of sex. This period was marked by the growth of organizations of young men or of young women alone. The rise of the brotherhoods is characteristic. There had been individual groups of men, more or less organized, in all churches for centuries; but the earliest of the modern general organizations was the Brotherhood of St. Andrew, formed in November, 1883, in St. James Protestant Episcopal Church, Chicago, from a young men's class. The name is derived from the gospel narrative of Andrew bringing Simon to Jesus, and the Brotherhood was fittingly organized on St. Andrew's Day. It had two rules: the Rule of Prayer and the Rule of Service. The former requires members to pray daily for the spread of Christ's Kingdom among young men and for God's blessing upon the labors of the Brotherhood. The latter demands that an earnest effort be made each week to bring at least one young man within the hearing of the gospel. Membership was limited to laymen, and it was required that the officers belong to the Episcopal church. In seeking young men, the members went everywhere, to hotels, hospitals, ships, prisons; they established reading-rooms, Sunday schools, missions. It was distinctly an evangelistic movement. The growth has been sustained from the start. In 1886, 35 gilds united to form the Brotherhood of St. Andrew in the Protestant Episcopal Church of the United States. In 1890, there were 433 active chapters, and in 1910 about 1,000 chapters in the United States. There are also national councils in Canada, England, Australia, and Japan. The junior chapters receive boys from twelve years of age upward, and are also organized on the basis of the two rules.

The Brotherhood of Andrew and Philip represents the appropriation of the Brotherhood of St. Andrew by the non-Episcopal churches, the name combining the story of Andrew seeking Simon

and Philip seeking Nathanael. It is interesting that Dr. Stephen H. Tyng once spoke of the need of an "Andrew and Philip Society."[1] It was organized in the Second Reformed Church of Reading, Pennsylvania, in May, 1888, on the basis of the two rules of the Brotherhood of St. Andrew. In 1895, there were chapters in the Reformed church, the Presbyterian churches North and South, the United Presbyterian church, the Canadian Presbyterian church, the Congregational, Methodist Protestant, Methodist Episcopal, Baptist, English Lutheran, and United Brethren churches. Today there are about 1,000 enrolled chapters in the United States, Canada, Japan, Australia, and India, and 23 denominations are represented. There are many chapters not enrolled.

The growth of the denominational organizations of men may be seen from the fact that a conference of representatives of ten such organizations of brotherhoods met in Chicago in 1908 to discuss common problems. They varied widely in organization and aims, the Methodist Brotherhood representing the most comprehensive but not therefore the most efficient plans, and the two mentioned above standing for the simplest and most direct scheme of organization. They have sought the evangelization of the world through personal effort, the relief of distress, the institution of personal and social justice, and the organization of society for the realization of the Kingdom of God.

Closely related to the brotherhoods are the men's organized Sunday-school classes.[2] As a significant force, these are distinctly modern. The first Baraca class was organized at Syracuse, New York, in 1890, and rapidly spread. Large organized classes of young men have arisen everywhere, Rochester, New York, having some especially important classes. The movement for the federation of these classes began in Chicago in 1899. In 1903, they were granted participation in the Cook County Sunday School Association; in 1905, the International Sunday School Association gave them formal recognition, and in 1906 issued a special series of lessons, "The Ethical Teachings of Jesus." In 1909, 9,000 such classes were enrolled; in 1911, 18,250; and in March, 1913, there were

[1] *Y.P.A.W.*, March 21, 1891.

[2] Cope, *Evolution of the Modern Sunday School*, 1911.

35,815 (including a number of mixed classes). They are most numerous in Pennsylvania (6,021), Ohio (4,479), Illinois (4,094), Indiana (2,089), Iowa (2,064), Ontario (1,363), New York (1,334), Alabama (1,070), Missouri (1,047), Texas (1,035), and Kentucky (1,030). Among 33 denominations represented, the Methodist Episcopal church has 7,970 classes; the Christian, 7,821; the Presbyterian, 3,175; the United Brethren, 2,446; the Northern Baptist, 2,430; the Methodist Episcopal South, 2,104; the Canadian Methodist, 1,085.[1] These are not merely Bible classes in the strict sense, but accept responsibility for all matters pertaining to the development of the religious life.

The Laymen's Missionary Movement and the Men and Religion Forward Movement, with their presentation of "a man's job" by men of rare manliness and statesmanship, have educated, unified, and directed these great men's organizations along lines of conspicuous service.

Alongside the men's organizations, the women's societies have been doing equally important work. The rapid increase of the Y.W.C.A. and of deaconesses has been noted; young women's classes are very common; the story of the women's clubs deserves a chapter to itself, but in this place we shall merely make brief mention of two organizations. The Daughters of the King, organized 1885, in New York, is a sister-organization to the Brotherhood of St. Andrew, following its rules of prayer and service. It is an Episcopal society and has found large favor in that communion. The question it raises is, Why has it not been imitated in other churches as the Brotherhood of St. Andrew has been? The answer is to be found partly in the fact that women are much more regular in church attendance than men; partly in the essentially religious character of other women's organizations which have no masculine counterparts; and partly in the wide extension and useful service of the woman's club.

The King's Daughters is not only a different organization, but an entirely different type of organization from that just mentioned. In 1885 Dr. E. E. Hale sent to a woman in New York, upon request, an outline constitution for a sisterhood on the lines

[1] International Sunday School Association, *Twenty-first Quarterly Statement.*

of "Ten Times One Is Ten." In 1886, ten women adopted the four mottoes and a trinitarian confession of faith (never enforced and later recanted), and took the name of the "King's Daughters." They aimed to emphasize, in this order, the heart, the home, the church, the world. State and national organizations were provided, but a minimum of organization was suggested. A little later the society was open to men and boys, and the name became the "International Order of the King's Daughters and Sons," but men have always been in the minority in the organization. The large membership is distributed over every continent except Africa. One pastor is reported to have organized his entire constituency into circles of the Order. Its organ, the *Silver Cross*, abounds in instances of human love and sacrificial service. The great contribution of the Order has been its education of church and community everywhere in the principles of social service, through the advocacy and exemplification of the Wadsworth mottoes.

Let us note what these various developments signify as criticisms of current standards and as expressions of different ideals.

1. There is a protest against the adequacy of sex co-operation as a sole method of action. The young people's society embodied a principle of profound importance when it set young men and young women working together. But it was only a half-truth, and the complementary principle was equally true, that provision must be made whereby young men and young women should each have their own form of activity, and, if need be, a separate organization.

2. There is a protest against the ideal of the Sunday school as a place for children alone and for religious instruction alone. In its place there is set an institution which includes all ages and stands for a religious education which includes worship, instruction, organization, fraternity, philanthropy, and recreation.

3. There is a protest against any conception of religion which does not include all-round helpfulness, and in particular service to needy persons and institutions in one's own community.

4. The Brotherhoods of St. Andrew and of Andrew and Philip were a protest, on the one side, against the failure of a church to grow by conquest from without as well as by birth, and, on the

other side, against a high-pressure, wholesale evangelism in the hands of specialists. These men believed that the gospel was the power of God unto salvation if it really got a chance, and they proposed to give it that chance. They believed also that the ordinary methods of evangelistic effort were highly specialized, and that the ordinary man was guided by a wise instinct when he felt unwilling to undertake the precipitation of a soul crisis. They believed, further, that those methods involved serious dangers if indiscriminately applied. But they were sure that the ordinary man had a grave responsibility for the souls of other men, which it was his duty and privilege to accept. The rule of prayer assured spiritual preparation; the rule of service indicated a natural method of approach. Thus from a church making much of ecclesiastical orders has come this marvelous impulse to lay evangelism.

The missionary movement.—A third main line of differentiation is found in the modern missionary movement. It goes back for its beginnings to 1880, when the college Y.M.C.A. established a missionary department. In this year, the American Interseminary Missionary Alliance, composed of theological students, held its first convention. In 1883, the Princeton Foreign Mission Society was organized, with Wilder and Forman as leaders. The movement really took form in 1886, when Mr. Moody, at the suggestion of L. D. Wishard, invited the college men to Northfield during the summer for four weeks of Bible study. Two hundred and fifty-one men came. A group of 21 met daily for prayer that there might be a hundred volunteers for the foreign field. During the third week the "meeting of the Ten Nations" was held, at which missionary addresses were given by sons of missionaries in Persia, India, and China, and by natives of Armenia, Japan, Siam, Germany, Denmark, Norway, and by a North American Indian. On the last day of the conference, the hundredth man came to the daily missionary prayer-meeting and signed the Volunteer pledge: "I am willing and desirous, God willing, to become a foreign missionary." Thus was born the Student Volunteer Movement.

Prior to this time, few missionary meetings were held in any college in America; missionary libraries were virtually non-existent, missionary contributions almost unknown, and mission-study classes

nearly "unthinkable." In England a group of seven Cambridge men had been visiting the colleges seeking recruits for the foreign field. This idea was at once adopted by the American movement. Together or separately, Forman and Wilder visited during the next year 167 institutions of learning, and 2,200 volunteers, men and women, enrolled. There was no systematic visitation in 1887–88, but through the work of older volunteers 600 names were added. The canvass was taken up the following year with large success.

In 1888, the movement was organized with an executive committee of three: John R. Mott, chairman, representing the Y.M.C.A.; Miss Nettie Dunn, the Y.W.C.A.; and Robert P. Wilder, the Interseminary Alliance. An advisory committee, appointed by the denominational missionary boards, determined questions of policy. The executive committee had general supervision. Traveling, editorial, and corresponding secretaries were to carry out the functions suggested in their names. In each institution, the Volunteers formed the Volunteer Band, which frequently constituted the missionary committee of the college Association.

> The fourfold purpose of this organization is (1) to awaken and maintain among all Christian students of the United States and Canada, intelligent and active interest in foreign missions; (2) to enrol a sufficient number of properly qualified Student Volunteers to meet the successive demands of the various missionary boards; (3) to help all such intending missionaries to prepare for their lifework, and to enlist their co-operation in developing the missionary life of the home church; (4) to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers. The Volunteer Movement is in no sense a missionary board.[1]

It is rather a recruiting agency for all the Boards.

The watchword of the movement, "The Evangelization of the World in This Generation," means "to give all men an adequate opportunity to know Jesus Christ as Savior and to become his real disciples."[2]

[1] Report of Executive Committee, 1891.

[2] Mott, *Evangelization of the World in This Generation.*

Not to detail the history of the Movement, we ask briefly: What has it accomplished?

Up to the end of 1912, 5,569 volunteers had sailed for the foreign field from America, and 1,696 from the United Kingdom. More volunteers were ready and acceptable than could be sent.

It issued the first series of textbooks for mission-study classes, and has established mission classes whose enrolment has grown from 1,400 in 1895 to 36,580 in 1912.

It has held quadrennial conventions, which have been notable from every point of view.

It has held annual summer conferences for students which have gone far to Christianize our colleges.

It has employed traveling secretaries who have brought directly to the colleges the spirit of the missionary enterprise.

It has increased the gifts of students and faculties from virtually nothing to $131,761.59, as reported in 1910.

It prepared the way for the foreign mission work of the International Committee of the Y.M.C.A.

It has profoundly influenced the life of the churches of America. To these last two points we must devote a little more attention.

The foreign work of the International Committee of the Y.M.C.A. is perhaps the most important, certainly the most statesmanlike, aspect of all Christian work in non-Christian countries. It began in 1889 with an appeal to the Committee, on the part of missionaries, for secretaries for these countries. The policy of the Committee involves the selection of sixty of the most strategic centers in the entire non-Christian world, establishing in them dignified and suitable buildings, and assigning to them the ablest secretaries obtainable. It is an attempt to pre-empt the city and the university for Christ, and already its work is notable. In 1911, the Committee had 105 secretaries on the foreign field.

One of the direct results of the Student Volunteer Movement was the Young People's Missionary Movement, an attempt to do for the young people of the churches what the student movement had done for the colleges. The Baptists led in the systematic study of missions by several years. The first issue of the *Young People at Work* (December, 1890) contained a department called

"The Mission Field," which in 1891 was divided into "Home" and "Foreign Work." The first to sound a decisive missionary note for young people's societies was Dr. L. C. Barnes, who (March 21, 1891) said:

> Let the dominant purpose [of the B.Y.P.U.A.] be not self-culture but world-saving. Let the central aim be not to refine and stimulate our own spirits a little more highly and have a religious good time together, but to find out the moral needs [of the world] and to drill ourselves in training to supply those needs. The young men of our churches are lamentably without systematic culture in the large, heroic purposes which hold the future of American society and of the world.[1]

It was fitting that the man who had this splendid vision and knowledge of young people should write *Two Thousand Years of Missions before Carey* (1900), a missionary textbook which set a standard that has rarely been reached since. In January, 1892, the *Young People's Union*, the organ of the B.Y.P.U.A., began to print material for a monthly missionary meeting, which was assigned by the topic card to the last Sunday of each month. In 1894, the four years' schedule was announced, including not merely a monthly meeting but a study class, and covering the work of the northern, southern, and Canadian Baptist missions. In this same year, the American Baptist Missionary Union organized a Young People's Department with a secretary, whose duty it was "First, to secure in every young people's society a good live missionary committee, all at work with a definite purpose. Second, to secure systematic, proportionate, and worshipful giving, according to the biblical plan, 'Upon the first day of the week.' " This secretary discovered that most societies had no missionary committee; that about one society in ten had a plan of study and a monthly missionary meeting, thanks to the Conquest Missionary course; but that the giving of the majority was done "in a careless and indifferent way."[2]

The Presidential address at the Christian Endeavor convention of 1893 emphasized systematic and proportionate giving. On October 18, 1894, the *Golden Rule* began to publish a series of missionary studies and urged the formation of Golden Rule Mission Clubs, which should be regularly organized and should take examinations, for which a fee of fifty cents was charged.

[1] *Y.P.A.W.*, March 21, 1891.

[2] *Baptist Union*, June 15, 1895.

In 1897, according to the *Epworth Herald*,[1] there were in the Epworth League no constitutional provisions for missionary agitation and no mission-study courses; practically no textbooks were available, and the Student Missionary Campaign was unknown. A quarterly missionary topic was the extent of its interest. The Methodist text was that of Bishop Foss, *From the Himalayas to the Equator* (1899).

The items already mentioned indicate the indirect influence of the Student Volunteer Movement upon the churches. Now begins its direct work. In October, 1893, the Chicago Christian Endeavor Union invited all Student Volunteers in the city and vicinity to an informal social meeting held by the Christian Endeavor Missionary Institute, which had come into being in consequence of the action of the Chicago Union in assuming the support of a Christian Endeavor secretary in India in 1891. As a result of this meeting of the Volunteers, a speakers' bureau was organized, and any church desiring an address on a foreign mission theme was supplied by some Volunteer.[2] Other large cities had similar bureaus.

In the academic year 1898–99, a band of five Yale men traveled among young people's societies. Meetings to the number of 884 were addressed; 364 missionary conferences were held with the representatives of 2,000 societies; 241 missionary committees were organized; 579 collections of missionary books were sold; 392 societies were led to start mission-study classes; 518 societies adopted the plan of systematic giving; and 757 promised to use the missionary prayer cycle. They found many missionary committees but few study classes. At the summer conferences of 1899, this "Student Missionary Campaign" received large attention. It was officially recognized at once by many of the largest denominations, and all took up the idea with enthusiasm. In the summer of 1900 and succeeding summer vacations, many students gave several weeks to this work; and, during the academic year, hundreds visited, in small groups, the churches surrounding the various institutions of learning. In the large cities all the young people's societies united in these conferences, great enthusiasm was generated, and many classes were formed.[3]

[1] *Epworth Herald*, XIV, 614 (1903).

[2] *Baptist Union*, April 4, 1896.

[3] Dutton, *Baptist Union*, XII, 692.

Greater perhaps than the immediate effect upon the churches was the reflex influence of this work upon the schools. Mission-study and Bible-study classes multiplied.[1] In the wake of the Student Mission Bands came the organization of Evangelistic Bands, groups of young men, touched with divine fire, who went out to spend the week-end with near-by churches, seeking immediate decisions for the Christian life. In the case of at least one university (McMaster), two such bands spent the summer of 1904 visiting churches, receiving no remuneration beyond expenses.[2]

The Missionary Movement was in great need of textbooks, the Baptists being virtually the only denomination with an adequate course of study. Further, there was need of united action and of wise guidance. Consequently, as the result of a meeting of the leaders of missionary work in the churches, held in New York in December, 1901, the first conference of the Young People's Missionary Movement was held at Silver Bay, New York, July, 1902. Those in charge included Wishard, Beach, and Speer. Reports of the work done by Baptist, Methodist, Presbyterian, Reformed, and other churches were discussed, mission- and Bible-study classes were held, and denominational gatherings were arranged. Inasmuch as these latter were led by persons in each denomination officially charged with the missionary propaganda, their resolutions were widely influential. The scope of the movement was defined as the preparation of leaders for mission-study classes by summer conferences, institutes, etc., and the preparation of literature (books, helps, charts, libraries, curios, etc.). In distinction from the Student Volunteer Movement, this plan embraced both home and foreign missions. In 1903, two conferences were held; in 1904, a third was added; and, in 1906, four were held, including one at Whitby, Ontario. In some places, for instance Chicago, interdenominational Young People's Missionary Institutes were held for several days in the early fall, which mediated the enthusiasm of the conferences to leaders in the local societies. Over 10,000 persons attended the summer conferences in the first decade.[3]

[1] Statistical Tables, *World's Student Christian Federation*, 1913.

[2] *Baptist Union*, May 7, 1904.

[3] *Epworth Herald*, XVIII (1907), 14.

The movement prepared a series of textbooks which have been extensively used and have proved of great value, each denomination (47 in number in 1912[1]) issuing supplemental material touching its work in the field under consideration. The work of the movement has extended in one direction to the Sunday school and in the other to adults. The woman's interdenominational missionary movement has published a noteworthy series of texts, and study classes have prospered. Among men, the Laymen's Missionary Movement is an outgrowth, and this merged into the Men and Religion Forward Movement, which has performed service of profound value.

Looking at it in the large, whether from the standpoint of its influence upon non-Christian nations in every aspect of their lives, religious, social, industrial, educational, political, or from the point of view of its profound effects upon the Christian churches and the nations in which they predominate, it seems probable that the missionary enterprise of the nineteenth century is the most important movement of Christianity since the days of Paul. The Reformation was the unshackling of the free spirit of the gospel; the Wesleyan and other revivals gave it voice and enthusiasm; the missionary enterprise, including in that term not only the movements under immediate ecclesiastical control but all movements looking to the increase of brotherliness and the spread of a reverence for personality, is the direction of its energy into its proper channel. This is the main stream not only of Christianity but of history; all other streams are tributary.

In this onsweeping current of the nineteenth century, the young people's movement constitutes a large element. For the most part, looking at it not from the standpoint of the individual but of history, it has been essentially preparatory. The temperance movement was and is largely negative in character, whether it has sought the abolition of the saloon or the training of children to fear and hate strong drink. Philanthropy, gracious as it is, ought to be temporary, for it implies inequality of possessions and privileges—a condition which has no real place in a democracy. It is already regarded as primitive, to be superseded by a more just organization

[1] *Epworth Herald*, XXIII (1912), 835.

of society, in which the gold of brotherly kindness will be separated from the dross of condescension. Education and organization, as represented by Sunday school, public school, and university, by Y.M.C.A. and Y.W.C.A., by the Christian Endeavor and kindred societies, must necessarily be education for some purpose and organization to some end. Otherwise we have machinery without product, motion without progress. If we ask, For what are these things preparatory? the answer is, For the positive, constructive task of Christianizing the world. The winning of individuals to the religious life and the home and foreign missionary enterprises are part of it, but these by no means exhaust it. It involves the Christianizing of industry and commerce; of municipal, state, national, and international politics; of all the relations in which men stand toward other men, either as individuals or as groups; in a word, it means the Christianizing of the entire social order. If self-sacrifice and leadership be granted to the young people's movement, so that it shall cease to live to itself, shall cease to ask whether it is to live or die, but only seek a place in this great task of the world's redemption, it will live and accomplish that whereto God has sent it. It has "come to the kingdom for such a time as this." The bringing into clear consciousness of what we so dimly see but so powerfully feel is the supreme business of the present century.

CHAPTER VIII

PROBLEMS AND PRINCIPLES

An attempt to evaluate current organizations of young people raises at once the question of standards, a question which can be answered only by discussing briefly the psychology of adolescence. The physiological facts are of first importance. Early adolescence shows a remarkable increase in height and weight, fourteen or fifteen years being the age of most rapid growth. There is "a gradual and probably irregular tapering off of growth in height at about eighteen or nineteen, and, to a degree, of weight a few years later." The proportions of bodily parts and organs change almost constantly. The heart increases in a year or two at the beginning of adolescence almost to the size of that of an adult, and there is at first no corresponding increase in the arteries; its beat is accelerated and becomes stronger; these result in increased blood-pressure. "There are more red corpuscles in the blood, the lung capacity is increased, and there is more carbonic acid in the breath—all of which shows that rapid transformations are going on in the organism."[1] The brain reaches the limit of its growth in weight at the age of twelve or thirteen; then brain organization and unification, through the growth of the fibers of the middle layer of the cerebral cortex, become the important factors. Especially from the age of eighteen on, these tangential fibers develop rapidly, as anatomical researches indicate, so that the brain of a man of thirty-eight has about twice as many as that of a youth of eighteen. The growth of these fibers constitutes the physiological basis for the functioning of Flechsig's "association areas," Hughlings-Jackson's "highest level," and "unifies the whole nervous system. . . . . The highest level is the anatomical basis of mind."[2] This is the period also of the rapid development and of the functioning of the organs of sex. Growth and development do not go on continuously and hence the danger

[1] Starbuck, *Psychology of Religion*, p. 307.

[2] See Donaldson, *Growth of the Brain.*

to more sensitive people of being "thrown out of gear" temporarily or permanently.[1]

These physiological changes have psychological correlatives of far-reaching significance. "It is a well-established fact, as is shown from the study of the brains of children, idiots, adults, and animals, that the character of the psychic life is conditioned by the quality of nervous tissue."[2] The new experiences connected with augmented blood-pressure and brain organization are characterized by enhanced mental activity, sometimes resolving itself into keen intellectual enjoyment, frequently into doubt and questioning. After a careful study of many cases, Starbuck says: "Not only is the rational power a vigorous tool for the criticism of religious ideals, but frequently . . . . the interest in it seems to approach a kind of aesthetic of logic." One woman remarks of her experiences at this period, "It was the cold philosophy of his [Swedenborg's] teaching that satisfied my mental needs." Another says, "Cared more about my doubts than the solution of them." Still another, "For a year or more after fourteen, the whole matter of religion seemed eclipsed by the desire for intellectual growth."[3] It is not a little interesting to note that many philosophers struck out the ground plans of their systems during adolescence.

Adolescent questioning is clearly reflected in the doubts that so often arise. Fifty-three per cent of the women and 79 per cent of the men studied by Starbuck, and three-fourths of the cases considered by Burnham,[4] went through a period of doubt. The two important causes, according to the former's tables, were educational influences and natural growth, in inverse ratios for men and women. Doubt not seldom finds its outcome in a sense of being outside the conventional mold, accompanied by a philosophical reconstruction. "Alienation seems often to be due to the physiological necessity of gaining relaxation" and is an attempt "to preserve in one way or another the wholeness of the individual life."[5] This alienation, when it occurs, usually comes in later adolescence.

[1] Evidence summarized in Hall, *Adolescence*.

[2] Starbuck, *op. cit.*, p. 149; Stratton, *Experimental Psychology and Culture*, chap. iv.

[3] Starbuck, *op. cit.*, p. 271.

[4] Burnham, *Pedagogical Seminary*, I, 182.

[5] Starbuck, *op. cit.*, pp. 247 ff.

A high degree of emotional intensity is characteristic of adolescence. The new appeal of Nature probably comes under this category. There is frequently an enlarged susceptibility to the aesthetic. Starbuck recites such cases as the following:

> From twenty-four to twenty-nine, I did not believe in religion at all. I wept over the pathetic in literature; had strong emotions on hearing the *Messiah*, or Easter music at a great church. . . . .
>
> My enjoyment [from fifteen to twenty-two] was largely sensuous; flowers, perfumes, music, deep, soft colors awakened more emotion than any thought of the holiness of God. . . . .
>
> Chopin's "Funeral March" seems to grow into me. . . . .

The "storm and stress" period through which nearly two-thirds of all young people pass is a striking illustration of the emotional tension of early and middle adolescence. It is characterized by a sense of incompleteness and imperfection; by a sense of sin frequently connected with matters of sex;[1] by fear of punishment; by brooding, depression, and morbid introspection, and by friction with surroundings. These have in part a physiological explanation, such as high blood-pressure, unequal growth of various organs, the new sex function, the keenness of the senses; in part, their explanation is psychical, as due to the confusion wrought by the flooding in of new experiences and the attempt to organize one's universe; in part, they are due to actual wrong-doing. Taken altogether, they produce an emotional tension of a high degree.

The emergence of the sex function with its correlated instincts is probably the most important single fact of adolescence. Its biological significance is that the youth begins to live the race life. The universality of initiation ceremonies among primitive peoples, inducting the adolescent into the full life of the tribe, indicates a common understanding of this fact.[2] Hereditary traits and diseases (e.g., insanity) crop out in these years.

The social results of sex are of unparalleled importance. The first effect of sex consciousness is that of separation of the sexes, and thus we have in early adolescence the "gang."[3] This gives

[1] Brockman, *Pedagogical Seminary*, IX, 255; Hoben, *The Minister and the Boy*, p. 137.

[2] Daniels, *American Journal of Psychology*, VI, 1.

[3] Hall, *op. cit.*, Vol. II, chap. xv; Hoben, *op. cit.*, pp. 22 f.; Forbush, *The Boy Problem.*

way in middle adolescence to renewed interest of boys and girls in each other. Later adolescence is the mating time.

The directly socializing power of the sex instinct on the male has been thus stated:

> His bluff, self-centered impulses are now softened and restrained by desire to win affection and admiration, and by anxious care for the comfort and happiness of the one he loves. No other influence is comparable to this maturing, instinctive disposition for the development of attitudes of sympathy, co-operation, and sociability. For the first time in his experience there is a compelling inner motive urging regard for another to the point of complete self-devotion.[1]

The vocational impulse, so strong in this period and so great in socializing power, has as one of its chief roots the earning of an income on which to marry. "On the whole," Mercier declares, "the sexual emotion includes as an integral, fundamental, and preponderating element in its constitution the desire for self-sacrifice";[2] and Geddes and Thompson, from the biological standpoint, say that the "primitive hunger and love become the starting-points of divergent lines of egoistic and altruistic emotion and activity."[3]

The "irradiations of the reproductive instincts" have important results for society and for religion. "Sensitiveness to the opinion of others springs directly from the impulse underlying courtship between the sexes, and this sensitivity is the basis and safeguard of social relations."[4] Professor Ames summarizes the evidence for the conclusion that this regard for the opinion of others is found among animals, as is shown not only by the gay plumage and courtship antics and cries of the male, but equally by the coyness of the female; that among primitive peoples it is found both as a craving for favorable attention and as the anguish inflicted by adverse criticism; that among adolescents it is manifested as self-consciousness, vanity, affectation, and the inclination to show off; that among adults "it remains vivid and excessive"; and he quotes Professor Thomas with approval: "Our susceptibility to the opinion of others and our dependence on their good will are genetically

[1] Ames, *Psychology of Religious Experience*, p. 222.

[2] Mercier, *Sanity and Insanity*, p. 220.

[3] *Evolution of Sex*, chap. xiii.

[4] Ames, *op. cit.*, p. 227.

referable to sexual life." It is this which produces conformity to the conventions, duties, and ideals of society, and makes it possible and desirable for people to live together.

The close relation of personal religion to the sex life is indicated by at least three things. The Christian virtues are substantially those produced by "the irradiation of the sex instincts," as noted in preceding paragraphs. Further, adolescence is the normal time for the rise of personal religion. The years in which religious awakenings, both of the conversion and spontaneous types, most frequently occur center about the age of sixteen; and if it has not occurred before the age of twenty, it is relatively improbable that it will ever take place.[1] At twelve, with the beginning of puberty, there is great impressionability and responsiveness to social suggestion. At sixteen the physical and psychical ferment of adolescence is at its height; and at nineteen mental maturity and more reasoned decisions are characteristic. The fact that in the liturgical churches this is the period of confirmation reveals a wisdom born of centuries of experience. Not all people, however, enter into the religious experience, partly because of a lack of sympathetic environment and training, and partly because the individual does not find in the religious groups of his community that which appeals to him.

The third point of contact of Christianity with the sex impulse is shown in the fact that "the phraseology in Christian churches is that of the family. The Church is the bride of Christ. The members are children of God; brothers and sisters to each other. They are born into this spiritual family, having been conceived by the Holy Spirit. Love is the pervading bond in all these relations." And not only is the phraseology significant, but "the emotional attitudes aroused by the services of the churches are the tender, melting moods in which the will acquiesces in the appeal for love and comradeship."[2]

On the basis of these facts we turn to discuss some common problems of young people's societies in the churches. First we shall consider the function of such an organization.

[1] Starbuck, *op. cit.*, chaps. iii and xvi; Coe, *The Spiritual Life.*

[2] Ames, *op. cit.*, p. 228; Thomas, *Sex and Society*, pp. 115 ff.

An analysis of the activities of an ordinary Christian Endeavor society shows that they may be arranged somewhat in the following order: (1) worship, as provided for in the weekly prayer-meeting, and constituting the nucleus of everything else; (2) responsibility, represented by office-holding, committee work, leading meetings, etc.; (3) friendship and recreation, the society or its inner circle being usually a group of rather intimate friends, sometimes forming a clique, but commonly ready to welcome any who are willing to accept a measure of responsibility, and able to make some contribution to the good-fellowship; (4) social service, consisting rarely in some constant form of helpfulness, but usually limited to particular occasions, such as Christmas, or to special needs; (5) instruction by study classes in missions or Bible, or by occasional lectures.

When we turn to the organized class of the Sunday school, we find these same five elements, but with a quite different emphasis. The primary factor is instruction, not teaching in the strict sense, but preaching, and the most vital preaching in many instances that is being done today; for the teacher knows his class individually and intimately, and brings a message needed by that particular group. The second element is friendship, including recreation, but the former receives the emphasis. As a rule these classes grow up around some person, usually the teacher, who "carries on his heart" all the members, visits them in home or boarding-house, invites them to his home, secures them employment if need be, writes them when they are away, and so on. This attitude is reflected in the leading members of the class. "Excessive cordiality" was one visitor's comment; but in the cities "excessive cordiality" without ulterior motive is rare. The social events and picnics are jolly good times, but are not so important. At the close of each class hour the members stand around and talk for a time and the stranger is likely to be singled out for especial attention. Responsibility is placed upon the membership, each class having officers and the most varied committees, one having even a photographer and an electrician who magnify their offices. Worship and philanthropy enter in, but they are relatively subordinate. Each class usually has its own "opening exercises,"

and the writer knows two Chicago classes which maintain a monthly prayer-meeting; but this is unusual. It is evident that here is "the young people's society in a new form, unhampered by stereotyped methods, lack of local leadership, fixed conditions of membership, and conventional types of religious expression."

After this analysis it is instructive to note what ministers regard as the purpose of their young people's societies. To the question, What do you conceive to be the function of a young people's society? fifty-five Chicago pastors, of all the leading communions, gave such answers as the following:

To bring souls to Christ and teach them how to serve him.

To promote the cause of Jesus Christ in the organized form of the church.

To promote the religious development of young people by providing opportunities for appropriate religious expression.

To build the young people of a church into strong Christian character. This includes the development of intelligence, affection, loyalty, and purpose. Such character must express itself in the legitimate activities of the church.

Through social life to lead into the spiritual, means to an end.

To promote an earnest Christian life among our members, to increase their mutual acquaintance, and to make them more useful in the service of God.

To meet young people as young and not mature persons, and to be helpful along broad, tolerant, sincere lines, responsive to their needs, body, mind, and soul.

In attempting to answer this question of function constructively, several problems must be discussed.

First, which is of primary importance, the members, the society, or some other organization, such as the church or denomination? In other words, does the society exist for the young people, or do the young people exist for the society? Exceptions aside, it is safe to say that the latter is the common attitude. The very mottoes indicate this: the Christian Endeavor motto, "For Christ and the [local] church"; the Baptist Union, "Loyalty to Christ in all things at all times," which means the Baptist interpretation of Christ; the Epworth League, "We live to make our own church [denomination] a power in the land, while we live to love every church that exalts our Christ." To be sure, these societies have benefited multitudes of people, but the primary question is, Is any institution of superior value to personality? or, otherwise

stated, Has any institution the right to set itself above the people who compose it and for whose sake it supposedly exists? This is the point of the Sabbath controversy between Jesus and the Pharisees; this is the battle that is being fought out in industry today; the public-school system is meeting criticism at this very angle. That persons are of more worth than any institution should require no argument where a Christian organization is concerned. The ability and the willingness to render service to persons is the test of the sacredness and of the right to live of any institution. When the institution takes, even unconsciously, the opposite view, it has ceased in so far to be either Christian or democratic.

A second question asks: Are the young people of the church a field to be cultivated or a force to be directed? Practically everyone, theoretically at least, would say, Both. Let us separate here the two elements of instruction and activity. With reference to the former, it has usually been assumed that a given amount of biblical and missionary information meets all requirements, and the fallacy of those public schools in which courses of instruction are of more importance than children has been adopted. The only justifiable starting-point, however, in framing courses of study or suggesting lines of activity, is the person himself, and the question to be asked is not, How can we teach this portion of the Bible or this missionary material? but rather, What are the needs and problems of this particular group of young people and of the individuals who make up the group? To answer this, a careful study of the psychology of adolescence, of the group under consideration, and of the local conditions must precede an adequate or scientific reply. The organized class has laid hold of this principle, and this is one reason for its pronounced success.

On the side of "expressional activity," the same conception of a "field to be cultivated" is dominant. Young people who lead a meeting, or take part in the service, or engage in philanthropic work are "training for service," or are "preparing for future leadership." In other words, the real tasks of the church are being performed by deacons, elders, and such persons, but young people up to, say, thirty, are engaging in a sort of play by which they will be fitted for genuine work later on. That worthy and appropriate

tasks develop the doer, and prepare him for larger things later, no one questions; but this is true, not only of young people of college years, but also of the aged saint ready to be translated to "nobler service above." Apart from exceptions, the only churches and pastors who have regarded the young people as fit for a great task here and now are those that make much of evangelistic effort. The watchword, "Young people for young people," has this as its primary significance. Under present conditions, it cannot be too often or too strongly emphasized that Spencer's definition of education as "preparation for complete living" contains a fundamental fallacy. For the person being educated, the processes essential to a complete and appropriate education constitute complete living. Tolstoi protested against "the snares of preparation which we spread for the feet of the young," and leaders of young people's work should lay this protest to heart. The minister who can find an attractive and appropriate task for his young people may dismiss from the remote corners of his mind the words "development" and "training"; these will inevitably follow.

It is pertinent to ask if these two aspects of young people's work might not be co-ordinated. An ideal connection would be to have instruction grow out of activity and in turn modify activity. The psychological basis of this position is in brief as follows: Activity is prior to both thought and feeling. Out of initial impulsive movements, pleasurable sensations, control, and knowledge of the world arise. All through life our emotional reactions to other persons, as fundamentally friendly or hostile, for instance, depend upon instinctive or impulsive physical reactions to them, which arouse appropriate emotions. Thought also has this basis of activity, and only arises when there is conflict between impulsive, instinctive, or habitual tendencies to action. Hence the "problem situation," arising from actual or projected activity, constitutes the psychological basis for instruction, the instruction consisting in an attempt to solve the problem.[1] If, now, the problems arising from philanthropic work, for example, problems of housing, disease, delinquency, and so on, could be made the basis, at least in part,

[1] James, *Psychology*, Vol. II, chap. xxv; Dewey, *How We Think;* Ames, *op. cit.*, chaps. xv–xviii.

of the instructional work, this latter in turn influencing the former; and if both instruction and activity could be so directed as to influence public meetings and private devotions to some extent; and if, as would almost surely happen, friendship might be founded, not simply on congeniality, but on devotion to a common task as well, then we should be achieving a co-ordinated scheme for the religious education of youth.

A third of our present-day problems concerns the type of religion emphasized by the young people's society. In 1900, President Hyde of Bowdoin said:

> Of late, chiefly through the influence of societies made up mainly of young people, we have come to place a premium on emotional experience and the ability to take part in meeting. Our young people have come to identify these things with Christianity. . . . . There are a great many men—merchants, bankers, lawyers, manufacturers, mechanics—who will join heartily in dignified public worship, and will give time, money, and strength to whatever works of righteousness the Church may reasonably lay upon them, who simply cannot and will not wear their hearts upon their sleeve, or give expression to their inmost personal experience in a social meeting. By making such social expression of personal religious experience practically synonymous with the religious life you are excluding this type of men from the fellowship of the spiritual life. . . . . It is a relatively small proportion of young men who are gifted in this line and who find the exercise of these gifts natural and enjoyable. . . . . Each member must be given a specific work to do. It must be something more concrete and definite and difficult than talking.[1]

Dr. Hyde is not making any criticism of the prayer-meeting nor of an emotional type of religion; he expressly welcomes both. His contention is that this is not the sole form of religious experience and expression, and he demands that other forms of expression be recognized as equally valid and valuable as talking in prayer-meeting. The young people's society of the future must be broad enough in its conception of personal religion and varied enough in its forms of activity and opportunities of service to allow room for all religious persons.

Another problem is that of sex co-operation and sex separation. In the Roman and Anglican churches, the young people's gilds are usually made up of young men or young women alone, unless the

[1] *The Outlook*, LXVI, 889; see also *ibid.*, LXVII, 122.

parish is too small to support the separate organizations. The organized class is largely following in the same direction. All these forms of organization, however, plan for more or less regular occasions when both sexes can be brought together.

A review of the societies we have been discussing suggests that the female society, when it is not a temporary formation under special conditions, is largely imitative in character. Thus we have first men's missionary societies and later women's; first men's temperance organizations and then women's; and so the men's labor unions, the Y.M.C.A., boys' brigades, boy-scout troops, Greek-letter fraternities, the secret fraternal societies, etc., have been prior in formation to the corresponding women's organizations. The male organization is always earlier in time, and largely determines the form of the female society. Professor Ames, following Professor Thomas, seems to be right in insisting that "the organizing, directing, executive power is due chiefly to men."

It is scarcely necessary to discuss whether the sexes should associate and co-operate. The evolution of our modern life in family, school, church, business, society, and now in politics, has answered it in the affirmative. For young people, the particular function of this association from the biological point of view is to furnish opportunity for the selection of mates. Many clergymen are united in an attitude of dread toward marriage among the young people of the society, because sooner or later it draws the latter away from the organization. But this point of view errs in two respects. It looks at young people, not from the standpoint of their personal needs and problems, but from that of the organization; the society overshadows the person. Secondly, it places the smaller organization, the local society or church, over against the larger group, the community or nation, and regards the interest of that smaller group as of more importance than the welfare of the larger. Marriage concerns not merely the persons involved, with their friends, but the entire community, the state, and the nation. Anyone who regrets an otherwise appropriate marriage because it may withdraw a certain amount of assistance from his society is incompletely socialized.

The young people's society has performed an invaluable service to the world in bringing young people together in two ways, viz., association and co-operation. If it had done nothing more than furnish a meeting-place under good auspices, and the opportunity for a pleasant social time, it would have been worth all it has cost. But when, in addition, it gathers young men and women of the same social group about a task, it permits them to discover each other's real caliber. And when the task is intimately bound up with religion and the welfare of the world, it suffuses all their relations to each other with this same spirit and lays the foundations of marriage of superb quality.

This does undoubtedly create a problem for the society. The average "life" of a member of a Christian Endeavor society, according to the general secretaries, is four or five years. But this problem is to be met, not by regretting the marriages forwarded by the association, but by considering how to keep up the supply of young people.

The final problem under this heading of function is that of adjustment to local conditions. It is quite characteristic that an Epworth League organized in 1912 in the mountains of Virginia set up all the departments and committees, and entirely in harmony with common experience that some of the committees never met and that only two accomplished anything. A Christian Endeavor society in India which had a "graveyard committee" and a junior society in China which had a "clean finger-nail committee" were doing what many American societies fail to do, viz., adapt their work to local needs. The present Efficiency Campaign of the Christian Endeavor society is likely to increase this lack of local adjustment. Any junior society, for example, whether in New England or Alaska, to obtain 100 per cent must have, among other things, a birthday committee, a sunshine committee, a society chorus choir, at least four socials a year, an athletic committee for boys and another for girls, and must make collections "as of minerals, postage stamps, insects, etc." This is justified on the ground that "some uniform standard must be set." The ordinary society could do no better thing than to reduce its organization

to its lowest terms, select one or two things that actually need doing in that community, and build up the society about the local need. This revision will need repetition every few years.

But a further question emerges. What sort of things is it possible for a church young people's society to undertake? In particular, shall the society be purely religious, or shall it utilize the social instincts for religious purposes, or ought the social aspects of life to be recognized as possessing religious values? A purely religious person does not exist, even in a convent, for soul and body coexist and social relationships are the most important of realities. It is certainly justifiable to *utilize* the social instincts for the development of religious sentiments, just as we do not hesitate to use the religious sentiments, when they are strong, to reinforce desirable attitudes and actions in political, social, or industrial life. But we ought to go one step farther. Professor Hoben has shown[1] that organized and directed play is at heart as important in the development of character as Sunday-school teaching. He shows, for example, how basket-ball, played according to the rules, develops self-control, self-sacrifice, the ability to co-operate, etc. Religious educators who profess as their aim the development of Christian character should be quick to recognize the legitimacy of anything that contributes to that result. This is not the *utilization* of the social instincts for religious purposes; it is the direction of the inborn nature to the attainment of its own highest possibilities. Whether or not the church shall provide for recreation, and to what extent and in what forms, are practical questions, depending very largely upon what other agencies are doing and how they are doing it. In any event, the church has a responsibility for anything and everything in the community that is having a moral or immoral influence upon the young people, whether in the church or out of it. Church work is any work of betterment and helpfulness that needs doing.

After the problem of function comes that of organization in relation to other groups within the local church. A keen observer, who for forty-five years has been a progressive leader in Sunday-school work, makes this startling statement:

[1] Hoben, *The Minister and the Boy*.

It remains a hard fact that the Sunday school is really an institution outside the church, self-appointed as "nursery," and "feeder," and "agency," and occupying precisely the same relation to the church as that of the . . . . Y.P.S.C.E., and other organizations of similar character; its impetus at all times being exercised from without rather than from within the church.[1]

In view of the facts that the Christian Endeavor society has strenuously asserted from the first that it exists "for Christ and the [local] Church"; that every Methodist pastor is under obligation to organize and maintain, if possible, an Epworth League in his charge; that every denomination has in some way asserted its right to direct the young people's movement within the body as a whole and within each individual church, Dr. Blackall's statement seems incredible. One who ponders the situation, however, is not so sure. Take a Christian Endeavor society in a Baptist church: its organization is planned, its activities suggested, its topics prepared, and its literature printed under the direction of a group of men gathered from the various denominations but officially representing only themselves. The financial interests of a private printing company, the Christian Endeavor World Publishing Company, have also to be considered. Take a Baptist Union: until 1913, its whole direction was in the hands of a group of men elected, not by the denomination, but by the convention of the B.Y.P.U.A. Take an Epworth League: its policy is closely directed by the denomination, but what attempt has ever been made to correlate the League and the Sunday school? Junior, intermediate, and senior leagues, and junior, intermediate, and senior departments of the school are parallel, but *as organizations* unrelated.

Would it not be possible for a church to organize and correlate its various elements, so that independence, duplication, and competition might be avoided, and a child pass by regulated and natural gradations, not merely from one Sunday-school class to another, but from one entire stage of religious experience and expression to the next, up to maturity? This becomes especially important, when, as at present, in an increasing number of churches, the organized class is competing with the young people's society for the time, energy, and loyalty which until recently belonged to the latter. One of the results of this competition is that in many places the

[1] Blackall, *The Sunday School Situation*, 1913, p. 3.

society is made up of much younger people. But what will happen when the International Sunday School Association has organized all classes of the secondary division of the school? It is evident that the present arrangement is temporary.

If the young people's society and the organized class are to coexist in the same church permanently and harmoniously, it can only be by division of function (for example, with the society limiting itself to a prayer-meeting); or by division of constituency on the basis of natural groupings, etc.; or by federations of all the work of the church for young people. This last solution would include the other two. In 1905 a significant document was presented to the B.Y.P.U.A.[1] It proposed that in a local church "where there is a number of organizations composed of young people, 'the Union' shall be a federation of the various departments of the young people's work, each of which shall be conducted under its individual constitution," and shall aim at "the close relation of each to the work of the church itself, under the leadership of the pastor." All members of the constituent organizations would belong to the federation; the council of conference, consisting of the pastor and the president and secretary of each organization, should meet once a month; each constituent society should be regarded as a department of the Union; the existing Baptist Union should call itself "The Devotional League of the Young People's Union"; and quarterly meetings of the entire society should be held. A pledge is proposed as part of this constitution, but is clearly a mistake, for, if tests are proposed for membership in the federation which are not required for membership in the societies federated, the federation simply becomes another society beside the others. This federative idea shows a way out of a state of things which is bound to become worse as the organized class becomes universal.

But even such an organization is only a halfway house. Every church ought to have a committee on religious education, charged with the duty of organizing and directing all necessary societies within the church, and of co-ordinating them with each other and with the work of the church itself.[2]

[1] *Service*, II (1905), 164.

[2] *Religious Education*, VIII, 231 ff.; Northern Baptist Convention, Commission on Moral and Religious Education, 1912, 1913.

The relation of the local society to other societies of the same community, and of all the young people to the community itself, demands more attention than has usually been given to it. There are two possible bases of union, opinions, and tasks. Some people unite because they think alike. This is true, to a degree, of a single church, and less frequently of a group of churches in a community. With reference to young people, many of whom would find it difficult to state just what they do believe, or who have a philosophy of life with quite individual characteristics, union on the basis of opinions is scarcely feasible. Further, the discussion of opinions is scarcely adapted for uniting the participants. Keen observers at the World Missionary Conference at Edinburgh in 1910, when representatives of all communions from all parts of the world gathered to discuss common problems, stated that the only time during the whole conference when the spirit of unity was endangered was when the subject of Christian union was under discussion. The other possible basis is that of a common task: for instance, some community enterprise too large and too important for one society, but not too great to defy the efforts of two, three, or half a dozen such groups. This makes appeal to youth's desire for activity and achievement, to its social spirit, to its sympathy, and to its willingness to sacrifice. Opinions may divide, but co-operation in a task surely unites.

An instance of what is possible is seen in Hyde Park, Chicago. This is usually known as one of the most favored sections of the city, but it has great problems invisible from the boulevard, notably a large number of more or less neglected children. Some years ago a group of philanthropic persons set themselves the task of studying and meeting this situation, and invited the co-operation of the young people's societies of the neighborhood. They responded by gifts and personal service. Among other things, four societies united to provide pleasant Sunday afternoons for children of fourteen years of age and under. This has bound the young people of these societies together, and has immensely broadened their outlook. It is only a beginning, to be sure, and none are so keenly alive to its meagerness as its promoters, but it is the germ of untold possibilities.

This is simply illustrative. The need varies with the community. As a rule, communities do not know their own conditions.

If the societies of a given neighborhood would unite to study their own section,[1] and then unite in the task, which even in the most favored sections is sure to be great, of meeting some one of the needs that have been revealed, they would make great gain in interest, fellowship, and spirituality. "He that loseth his life saveth it."

The possibility of a national federation of young people has frequently been discussed, and usually advocated, be it said, either by those who deplore the lines of division between societies, or regret the duplication of expenditure in time, energy, and money in maintaining separate conventions, or admire mere bigness. Outlines of a possible organization have been prepared. The Christian Endeavor society in particular has been suggested as the proper body to send out the invitations. The purpose of such a federation has been indicated as the holding of a common convention, the preparation of uniform topics, the arranging for uniform textbooks, and the collation of statistics.[2]

A more vital suggestion has been made—that the young people of America be invited to federate about some great enterprise, national in scope, positive and constructive in character, and appealing to the social nature of youth. It is further intimated that the matter be under the direction of a possible young people's bureau of the Federal Council of the Churches of Christ in America, which should select the cause, have experts prepare the measure and the literature, and deal directly with the denominational leaders in every case. There is much to commend such a plan. Certain it is that there has been no federation up to this time because there has been no sufficient reason for such a movement. It is possible that this plan might provide the sufficient reason. In any case, mere bigness is not a worthy goal. Unless federation means the effective focusing of effort on some appropriate object, it had better not be attempted.

[1] Arnovici, *Knowing One's Own Community* (American Unitarian Association).

[2] *The Independent*, XLIX, 397; LIII (1900), 2175; *Century Magazine*, LXXXII, 854; *Baptist Union*, XIII, 784.

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